A

Defence of the Doctrine of the

HOLY TRINITY,

AND THE

INCARNATION of the SON of GOD,

From the Teſtimony of the moſt *Ancient Jews.*

IN EIGHT

SERMONS,

Preached at the

Lady MOYER's LECTURE,

IN THE

CATHEDRAL-CHURCH of St. PAUL,

1739, and 1740.

And ſince greatly enlarged, with uſeful

NOTES and APPENDIXES.

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BRITISH MUSEUM

TO THE

READERS,

Especially such as are designed for

HOLY ORDERS,

Hoping that it may stir them up to the Study of the

HEBREW LANGUAGE,

AND OF THE

Antient Jewish WRITERS,

Is this TREATISE Dedicated

BY

Their affectionate

And humble Servant,

ARTHUR BEDFORD.

A CATALOGUE *of ſuch Books, which I have made a more particular Uſe of in the Compoſing of this Work, where theſe Subjects are more largely handled. And if I have at any Time taken too much of their Writings, I muſt crave the Reader's Pardon, who ſhall compare them, becauſe I could not expreſs my own Thoughts in more proper Words.*

THE *Polyglott* Bible.

Joſephus.

Philo the *Jew.*

Raimundi Martini Pugio fidei.



Petrus Galatinus de arcanis catholicæ veritatis.

Biſhop *Kidder*'s Demonſtration of the Meſſias.

Rittangelii Jetzira.

——— Libra veritatis.

——— Bilibra veritatis.

Voiſini Theologia Judæorum.

Helvicus de Authoritate Targumim.

Allix's Judgment of the *Jewiſh* Church againſt the *Unitarians.*

THE

THE

CONTENTS.

THE Introduction Page 1
The Text, or 1 *John* v. 7. vindicated from the antient Tranſlations 2. From the antient primitive Fathers 4. As agreeable to other Parts of the *New Teſtament* 5. To St. *John*'s Goſpel 8. The Omitting them deſtroys the Deſign of St. *John* in the whole Epiſtle 12. As againſt thoſe who denied his Divinity 14. And Humanity 16. The Omitting them mars the Senſe of the whole Chapter 17
Objections anſwered. That the Word *Trinity* is not found in *Scripture* 22
That it is contrary to Reaſon, and implies a Contradiction, anſwered 27
The Belief of it moſt reaſonable 30. Proved from ſenſible Objects 28, *and* 33 *Margin*
There is but one God 41

CONTENTS.

There is a Plurality in the divine Eſſence 42
This Plurality is a *Trinity* 48. Proved from *Scripture ibid.* From the *Jewiſh* Writers 55. Proved from *Philo* 66
Mr. *Hutchinſon* anſwered 54 *Margin*
Plato's Notions of a *Trinity* 84
But *Philo* had not his Notions from *Plato* 86
Trinity owned by other Heathens 87. Which they had from the *Jews* 88
A *Trinity* owned from the Time of *Thoth*, the Grandſon of *Ham* 94. As appears from *Sanchoniatho* 95. And from the Time of *Adam* 99, 100. And conſtantly owned 100. And will be to the End of the World 105
The three Perſons are the *Father*, *Son* and *Holy Ghoſt* 107. As appears from *Scripture* 108. And the *Jewiſh* Writers 109
The *Father* is *God* 111
The *Son* is *God* 112. As appears from *Scripture ibid.* From the *Apocrypha*, where he is called *The Son of God* 116. And *Wiſdom* 120
He is called an *Angel* in the *Old Teſtament* 134. And in the *Apocrypha* 153
Divine Worſhip paid to *The Son of God* 160. Not to be paid to any created *Angel* *ibid.*
Dr. *Clarke* cenſured 163

The

The ſecond Perſon called *The Word* in the *New Teſtament* 167. And in the *Old Teſtament* 168. And in the *Apocrypha* 172. And by *Philo* 174
Swearing by *The Word of the Lord* 176, *&c.*
He created the World 187. Is called *the only begotten Son* 191. The Brightneſs of his *Father*'s Glory, and the expreſs Image of his Perſon 192
Man was created after his Image 194
He ſpoke 195. Is the *only begotten* 197. Preſerves all things *ibid.* Hath all Power 198. Like a ſharp Sword 200. Is the ſpiritual *Manna* 203. And living *Water* 204. With many other Particulars 205
Philo's Teſtimony good 206
The *Chaldee Paraphraſts* teſtify the ſame 207. Their Authority good *ibid. Margin.*
The antient *Jews* believed the *Word* to be *God ibid.* Agreeably to our *Church* 209. Which makes the Deniers of it inexcuſable *ibid.*
The Opinion of the *Chaldee Paraphraſts* at large 211, *&c.*
Intimations of the *Son* and *Holy Ghoſt* frequent 212. And as *God* *ibid.*
The *Word of the Lord* uſed inſtead of *Jehovah* 213. He is a *conſuming Fire*, &c. 214. We are to be obedient to him 215. Bleſſings promiſed to ſuch 217. As ſhewn by particular Examples 221

The

The Story of *Hagar* 224
The *Word of the Lord* did many Miracles 226. In bringing the *Iſraelites* out of *Egypt ibid.* And in the Land of *Canaan* 229
Diſobedience to him reproved 232. And threatned 234. And puniſhed in many Inſtances 235
He appeared to many as *Jehovah* 237. And ſpoke to them 240
The Story of *Balaam* *ibid.*
The *Word of the Lord* called a divine Perſon 241. *Jehovah* 242
Divine Attributes aſcribed to him 243. As Almighty *ibid.* Omniſcient 244. Governing by his Providence 245. Holy and Merciful 246. Creator and Preſerver of all things 247. Orderer of all things 248. Redeemer of his People 249. Called *Our God ibid.* Faith in him repreſented by the brazen Serpent 250. He is preſent in Places of Worſhip 252. Ordained the Sabbath 253. Repents of Evil 254. Hears our Prayers *ibid.* Gives us Laws *ibid.* Settled the *Iſraelites* in *Canaan* 255. Did many other Acts 256
He judges the World 258
Chriſtians called by his Name 259
We are to obey him *ibid.*
Our Sins are againſt him 262

We ought to believe in him 263. Confeſs to him 265. Pray to him *ibid.* Give Thanks to him 267. Pray in his Name *ibid.* Praiſe him 269. Hope in him 270. Delight in him *ibid.* Rejoyce in him 271. Expect Comfort from him 272. Worſhip him in the publick Congregations *ibid.* Truſt in him 274. Fear him 277. Make a Covenant with him *ibid.* Swear by his Name 278. Preach in his Name 281. Which is earneſtly wiſhed for 282

Objection 1. That the *Word of the Lord* only ſignifies the *Lord* himſelf, anſwered 284.

Objection 2. That by the *Word of the Lord* is only meant the Command or Speech of *God*, anſwered 286

An Exhortation to the Oriental Studies 292

The Divinity of the *Holy Ghoſt* proved from the *Old Teſtament* 294

He created the World 296, *&c.*

His Providence 297

Divine Attributes given to him 298

He ſanctified our *bleſſed Saviour* 299

He ſpoke by the Prophets 300

He knows the Thoughts 306. Is called *Jehovah ibid.* Is called good 308. Governs by his Providence *ibid.* Deſtroys his Enemies *ibid.* Saves his People *ibid.* Aſſiſts

Assists good Men 309. Owned as *God* in the *Apocrypha* 310. By *Josephus* 311. By *Philo* 314. By the *Septuagint* 318. And by the *Chaldee Paraphrasts* 319
Where he is called the *Holy Ghost ibid.* The Spirit of Prophecy 322. And the Spirit from before the *Lord*, &c. 323
He inspired the Prophets 325
The Imitation whereof was the Cause of the Oracles among the Heathen 327
We own him for *God* in our Homilies 329. And *Articles* 330. And pray for his Assistance in our *Liturgy* *ibid.*
The Incarnation of the *Son* of *God* 333. Mentioned in the *New Testament* 334. In the *Old ibid.* In the *Chaldee Paraphrasts* 341. And in the *Apocrypha* 348. Where he is called *Jesus ibid.* Truth 349. The Anointed 350. The Glory of the *Lord* 351. The Shepherd, and our *Saviour ibid.* The *Son* of *God* 352. And in *Josephus* 353. And *Philo* 355. Who alludes to the *Manna* 357
The Mediatorship of *Christ Jesus* 362. From the *New Testament ibid.* And from *Philo* 363. Which he executes accordingly 365
The Opinion of the later *Jews* in this Case 366
And of the Church of *England* 367

Of

CONTENTS.

Of Antiquity and Univerſality, as a Rule to try Doctrines by 367
Equivocating Subſcribers in our Church cenſured 369
Revolters after Subſcriptions cenſured 372
An Exhortation to diſcharge the Duties, which we owe to *Chriſt Jeſus* 375
The Incarnation of *Chriſt Jeſus* or the *Meſſiah* proved from the *Chaldee Paraphraſts* 377
The *Meſſiah* is our Redeemer *ibid.*
Other Titles aſcribed to him 382. Particularly *God* and *Lord ibid.* Eternal 384.
Repreſented as *God* and Man 385
His Incarnation 386
Of his Baptiſm, and the Converſion of the *Gentiles* by him *ibid.*
Jewiſh Commentators and *Talmud* ſometime repreſent the *Meſſiah* as *God* 387.
As the *Son* of *God* 395
Texts quoted by *Jews* to this Purpoſe.
Gen. ix. 27 389
Gen. xii. 3. Gen. xviii. 18. Gen xxii. 18 390
Pſal. lxxii. 8, 9, 11 *ibid.*
Dan. ii. 35, 44. Iſai. xliv. 6. Zech. xiv. 9 391
Iſai. viii. 13, 14. Iſai. xxviii. 16 392
Gen. xlix. 10 *ibid.*
Lev. xxv. 25 393
Pſal. xxxvi. 9. Pſal. cxviii. 27. Iſai. xlv. 17 394

Pſal.

CONTENTS.

Pſal. lxxii. 17	395
Pſal. lxxxix. 25, 26, 27, *&c. to* 38	396
Prov. xxx. 4	*ibid.*
Cant. i. 2	397
Iſai. ix. 6, 7	398
Jer. xxiii. 5, 6. Iſai. xlv. 24, 25	399
Dan. vii. 13	400
Dan. vii. 14, 27	401

SER-

SERMON I.

Preached *November* 1, 1739.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

THESE Words do ſo plainly declare to us the great Myſtery of the *Trinity in Unity*, that they who deny it, have no Way to evade the Force thereof, but by plainly Denying, that they are a Part of the *Holy Scriptures*, and Affirming, that they were added in after Ages. For this Pur- Serm. I.

Serm. I.

poſe the Devil hath uſed all his Arts, from the Beginning of *Chriſtianity* until this preſent Time. *Zanchy*, in his Book of the three *Elohim* or *Perſons*, hath produced near a thouſand Texts in their Order to prove the Deity of the *Son*, and of the *Holy Ghoſt*; and, I think, that they fully prove what they are alledged for. So that others may deny the Authority of all theſe, as well as of this one; and, indeed, if they denied the Authority of the whole Scriptures of the *Old and New Teſtament*, it would bring the Controverſy into a nearer Compaſs, and then we ſhould know, what they drive at.

Now we find, that there were Hereticks in the *Apoſtles* Days, whom St. *John* calls *Antichriſts*, particularly the *Ebionites*, the *Cerinthians*, and the *Gnoſticks*, who denied the Divinity of our *Bleſſed Saviour*, and, conſequently, of the *Holy Ghoſt*, and thereby, as St. *John* ſaith in this Epiſtle [a], *denied the Father and the Son.* Theſe Hereticks knowing how much the Text was againſt them, being very early in the Church, and ſcrupling nothing to maintain their Cauſe, left out the Words in ſome of their early Copies,

[a] 1 John ii. 22.

Copies, and ſo they came to be left out in ſome of the early Tranſlations. But, as I ſaid before, if we refuſe the Authority of this Text, becauſe ſome deny it, we may refuſe the *New Teſtament* intirely, becauſe others, particularly the *Jews*, deny it all. Dr. *Mills*, in his Edition of the *New Teſtament*, hath a long Diſcourſe on the Text, where he hath ſummed up all the Arguments, on either Side of the Queſtion, out of all antient Copies, Tranſlations, and Quotations, and having given the Adverſaries hereof the full Weight of all their Arguments, he at laſt concludes, that the Text is authentick. [b] It is certain, that theſe Words are in the *Arabick Tranſlation*, which was made when *Arianiſm* did moſt prevail in the Eaſt; and they are alſo in the *Latin vulgar Tranſlation*, which ſhews, that they were always received by the Weſtern Churches from the firſt Planting of *Chriſtianity* at *Rome*, which was in the *Apoſtles* Days. Its Authority is ſuch, that ſome have reported it to be made by one of the Diſciples of the *Apoſtles*. And its Antiquity is the more indiſputable, ſince

Serm. I.

[b] For the Sum of theſe Arguments, ſee Mr. *Wheatly*'s Sermons, p. 261, *&c.*

Serm. I. the *Latin Church* could not long be without a Tranſlation, eſpecially becauſe *Auguſtus Cæſar* had not long before advanced Learning to the higheſt Pitch, and ſo cauſed the *Greek* Language to be generally underſtood, that they could not want fit Tranſlators. And this is the Tranſlation always uſed, where the *Latin* was the Mother Tongue, and even in the primitive Times it had the greateſt Authority in the Weſtern Churches, who were always moſt tenacious of her antient Traditions, ſo that they would not change an old Tranſlation for a new; neither could they, if they would, after ſeveral hundred Texts had been quoted out of it by *Tertullian* and St. *Cyprian* [c]. Beſides, the Words of the Text

[c] I know it is objected, that the *vulgar Latin Tranſlation* is not the ſame, which that Church had at firſt, but it was made by St. *Hierome*, who flouriſhed in the latter End of the *fourth Century*. But to this it is anſwered, that St. *Hierome* did not make a new Tranſlation; but as in ſo many Centuries of Years the Language began to alter, he only corrected ſome Phraſes, and altered ſome Words, the better to accommodate them to their Manner of Speaking. But as there were hundreds, or perhaps thouſands of the antient Copies tranſcribed from the Original, and from one another, long before St. *Hierome*'s Time, and the Words of the Text

Text are mentioned by ſome of the moſt antient primitive Fathers, ſuch as St. *Cyprian*, *Athanaſius*, *Victor Uticenſis*, *Fulgentius*, and others; and there is Reaſon to believe, that *Tertullian* alſo, and St. *Auguſtine* do refer to the ſame. And, therefore, they muſt at firſt have been left out of ſome of the antient Copies, either by Miſtake, as Dr. *Mills* ſuppoſes, or by deſigning Hereticks, which to me ſeems to be moſt probable. Serm. I.

But that which ſeems to argue for the Authentickneſs of the Text is, that it contains no more, than what is mentioned in other Parts of the *New Teſtament*. The *Trinity* is mentioned at our firſt Admiſſion into the *Chriſtian* Church, when, according to our *bleſſed Lord*'s Directions[d], we are *baptized in the name of the Father, and of*

Text were quoted before by ſeveral Authors, it did not lie in St. *Hierome*'s Power to add or leave out a whole Text, but it muſt have been detected to his Diſgrace. Thus our Tranſlation was made in the Reign of King *James* I. But tho' they altered many Words and Phraſes, yet they never pretended to add to, or alter the Senſe of the Original, or even of our former Verſion; or if they had, the whole World muſt immediately have condemned it, not as a Tranſlation, but as an Impoſture.

[d] Matth. xxviii. 19.

Serm. I.

the Son, and of the Holy Ghoſt; and thus St. *Paul* prays for the *Corinthians*[e], that *the grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt* might *be with* them *all.* And[f] two of the *Evangeliſts* have recorded, that when *our Saviour* was baptized by St. *John* in *Jordan*, the *Holy Ghoſt came upon him in the likeneſs of a dove, and* there was *a voice* which came *from heaven*, or from *God the Father, ſaying, This is my beloved Son, in whom I am well pleaſed.*

As for the Word *Father*, as ſpoken of the *firſt Perſon*, we find him frequently mentioned. *Chriſt Jeſus* often calls him[g], *the Father*, and[h] *my Father*, and the *Apoſtles* as often call him[i] *the Father*, and[k] *God the Father*, and[l] *the Father of our Lord Jeſus Chriſt.* As for the *Word of God*, or the *ſecond Perſon*, St. *Paul* ſpeaks of

[e] 2 Cor. xiii. 14. [f] Matth. iii. 16, 17. Luke iii. 21, 22. [g] Mark xii. 25, 26, 27. Mark xii. 32, *and* xiv. 36. Luke x. 21, 22, *and* xxii. 42, *and* xxiii. 46. [h] Matth. xii. 27, *and* xviii. 35. Rev. ii. 27, *and* iii. 5. [i] Acts i. 4, 7, *and* ii. 33. Rom. xi. 28. Phil. ii. 11. 2 Tim. i. 2. Tit. i. 4. 1 Pet. i. 2. [k] 1 Cor. xv. 24. Gal. i. 1, 3. Eph. vi. 23. Col. i. 3. 1 Theſſ. i. 1. Jude, *Verſe* 1. [l] Rom. xv. 6. 2 Cor. i. 3, *and* xi. 31. Epheſ. i. 3, *and* iii. 14. 1 Pet. i. 3.

of him as [m] omniſcient, that he *is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. Neither is there any creature, which is not manifeſt in his ſight, but all things are naked and open before the eyes of him, with whom we have to do.* And St. *John* ſaith of *Chriſt Jeſus* [n], that *his name is called the Word of God.* And as for the *Holy Ghoſt*, we are told, that *our bleſſed Saviour* was [o] *conceived* of him. That [p] the *blaſphemy againſt him ſhould not be forgiven*, that to *lie* [q] *againſt the Holy Ghoſt* was to *lie againſt God*, that he [r] *ſanctifies* us, and [s] *fills* us *with joy*, and [t] *the prophets* always *ſpoke, as they were moved by the Holy Ghoſt.* And as to the *Unity* of theſe Perſons with each other, we learn it from our Admiſſion into the *Chriſtian Church*, when we were [u] *baptized*, not in the Names, as of many, but *in the Name*, as of one;

[m] Heb. iv. 12. [n] Rev. xix. 13. [o] Matth. i. 20. Luke i. 35. [p] Matth. xii. 31, 32. Mark iii. 29. [q] Acts v. 3, 4. [r] Rom. xv. 16. [s] Acts ix. 31. Rom. xiv. 17. 1 Theſſ. i. 5, 6. [t] 2 Pet. i. 21. [u] Matth. xxviii. 19.

Serm. I. and this one is *the Father, the Son, and the Holy Ghoſt.* And as this is agreeable to the whole *New Teſtament*, ſo it is more peculiarly agreeable to St. *John* himſelf. He compoſed his Goſpel [x] at the earneſt Intreaty and Sollicitation of the *Aſian Biſhops* and Ambaſſadors from ſeveral Churches; in order whereunto he firſt cauſed them to proclaim a general Faſt to ſeek the Bleſſing of God on ſo great and ſolemn an Undertaking, which being done, he ſet about it. Two Cauſes contributed eſpecially to the Writing of it; the one, that he might obviate the early Hereſies of thoſe Times, eſpecially of *Ebion*, *Cerinthus*, and the reſt of that Crew, who began openly to deny *Chriſt*'s *Divinity*, and that he had any Exiſtence before his Incarnation; which is the Reaſon why this *Evangeliſt* is ſo copious on that Subject. The other was, that he might [y] ſupply thoſe Paſſages of the Evangelical Hiſtory, which the reſt of the ſacred Writers had omitted. The Subject of his Writing is very ſublime and myſterious, and exactly agreeing with the Text, in which his principal Deſign is to prove

[x] Cave's *Lives of the Apoſtles*, particularly St. *John*, Sect. 15. [y] *Euſeb. Hiſt. Eccleſ.* Lib. III. cap. 24.

prove *Chriſt*'s Divinity, his eternal Pre-exiſtence, Creating the World, and ſuch like Doctrines; upon which Account *Theodoret* [z] calls his Goſpel, a *Divinity, which human Underſtanding can never fully penetrate and find out.* In this Goſpel *Chriſt Jeſus* ſpeaks of the *firſt Perſon* of the *Trinity* by the Name of [a] *Father*, and [b] *his Father* more often than in all the Places of the reſt. The *Apoſtle* ſpeaks of *Chriſt*'s Divinity in the fulleſt Manner, under this Title [c], ſaying, *In the beginning was the Word, andthe Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made,* Serm. I.

[z] Comment. in *Ezek.* cap. 47. [a] John i. 14, 18, *and* iii. 35, *and* iv. 21, 23, 35, *and* v. 19, 20, 21, 22, 23, 26, 36, 37, 45, *and* vi. 27, 37, 39, 42, 44, 45, 46, 57, *and* viii. 16, 18, 27, 29, *and* x. 15, 36, 38, *and* xi. 41, *and* xii. 27, 28, 49, 50, *and* xiii. 1, 3, *and* xiv. 6, 8, 9, 10, 11, 13, 16, 24, 26, 31, *and* xv. 9, 16, 26, *and* xvi. 3, 15, 16, 23, 25, 26, 27, 28, 32, *and* xvii. 1, 5, 11, 21, 24, 25. [b] John ii. 16, *and* v. 17, 30, 43, *and* vi. 32, 65, *and* viii. 19, 28, 38, 49, 54, *and* x. 17, 18, 25, 29, 30, 32, 37, *and* xii. 26, *and* xiv. 2, 7, 12, 20, 21, 23, 28, *and* xv. 1, 8, 10, 15, 23, 24, *and* xvi. 10, *and* xviii. 11, *and* xx. 17, 21. Rev. ii. 27, *and* iii. 5. [c] John i. 1, 2, 3.

Serm. I. *made, that was made.* And that we might know, that he meant *Chriſt Jeſus* by all theſe glorious Expreſſions, he further adds[d], that *the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* And he often[e] ſpeaks of the *Holy Ghoſt*, as a diſtinct *Perſon.* And beſides this, he joins them all together in a diſtinct Manner, ſaying[f], *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* And[g] *when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he ſhall teſtify of me.* Now this was fulfilled on the Day of *Pentecoſt*, when[h] the *Apoſtles were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.* And as for the Truth of *Chriſt*'s *Godhead*, and his *Unity* with the *Father*, he himſelf teſtifies it in the ſtrongeſt Terms, that he was

[d] John i. 14. [e] John i. 33, *and* vii. 39, *and* xiv. 26, *and* xx. 22. [f] John xiv. 26. [g] John xv. 26. [h] Acts ii. 4.

was [i] *the Son of God*, and [k] *his only begotten* Serm. I.
Son, and [l] appeals to his Miracles as a Proof of it; and it is plain, that the *Jews* underſtood it [m] in the higheſt Senſe, according as it was really intended. And he ſpeaks of his Unity with the *Father*, expreſſing it by the ſame Word, and in the ſame Gender, as we find it in the Text, when he ſaid [n] *I and my Father are one.* And which he farther explains in theſe Words [o], *If I do the works of my Father, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.* And [p] in another Place more largely, *He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father? Believeſt thou not, that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf: but the Father, that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me: or elſe believe me for the very works ſake.* Now if the Words of the Text had contained any thing

[i] John iii. 17, *and* x. 36. [k] John iii. 16, 18.
[l] John v. 36, 37, *and* x. 37, 38. [m] John v. 17, 18, *and* vii. 29, 30, *and* x. 37, 38. [n] John x. 30.
[o] John x. 38. [p] John xiv. 9, 10, 11.

Serm. I. thing of a new Doctrine, we might have given the leſs Credit to them; but ſince they contain nothing but what is agreeable to the whole *New Teſtament* in general; and particularly to the other Writings of St. *John*, we may as well reject the Authority of all the reſt, as of this; for, I think, that they muſt all ſtand or fall together.

Now that theſe Words were left out in ſeveral antient *Greek Copies* in the *Eaſtern* Churches, is no Wonder, if we only conſider, how far the *Arians* prevailed in thoſe Parts to the Deſtruction of *Chriſtianity*, and after them the *Neſtorians* and *Eutychians*, by which they made ſuch Havock of one another, that they gave the *Mahometans* an eaſy Opportunity to deſtroy them all. And as they always had a particular Spight againſt this Text, the Wonder is not, that it was left out in ſome Editions; but rather, that all the Editions were not deſtroyed, which had it.

Beſides, it is a convincing Argument, that theſe Words are a Part of the *Holy Scriptures*, becauſe the Leaving them out, will deſtroy the Deſign of the *Apoſtle* in

Serm. I.

the whole *Epiſtle*; and the Senſe of the whole Chapter, of which it is a Part. The Deſign of the *Apoſtle* in the whole *Epiſtle*, is to confute the Hereſies, which aroſe in the Church in his Time, and to guard the primitive *Chriſtians* againſt them. To this End he ſaith [q], *Little children, it is the laſt time: and as ye have heard, that Antichriſt ſhall come, even now there are many Antichriſts, whereby we know, that it is the laſt time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifeſt, that they were not all of us.* And, therefore, he gives [r] this Caution to thoſe, to whom he then wrote, *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God, becauſe many falſe prophets are gone out into the world.* To prevent this he continually exhorts them to Love and Unity among themſelves, and to keep to the antient Doctrines [s], *Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from*

[q] 1 John ii. 17, 18. [r] 1 John iv. 1. [s] 1 John ii. 24.

Serm. I. *from the beginning, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.* He ſpeaks of the Incarnation of *Jeſus Chriſt*, as of one [t], *whom* they had *ſeen with their eyes, and* their *hands had handled*, who was *come* and *manifeſted in the fleſh*, and he ſpeaks of his Divinity, as [u] *Jeſus Chriſt the Son of the Father*, who *cannot be denied, but the Father muſt be denied alſo.* He ſpeaks of *Jeſus Chriſt*, as [x] *the Son of the Father*, and adds, *This is the true God, and eternal Life.* All this was written in Oppoſition to the *Ebionites* and the *Cerinthians*, who taught that *Chriſt* was only Man. And therefore, as he ſo ſtrongly aſſerts the Divinity of *our Saviour*, it is but reaſonable, that he ſhould expreſs the Manner of it, even by an Union with the *Father*; eſpecially ſince it is no more, than what he had teſtified in his *Goſpel.* Beſides, the *Gnoſticks* were ſprung up in St. *John*'s Time, and when he wrote this Epiſtle. They taught, that Men ſhould be ſaved by their own Knowledge only, or by the Light of natural Reaſon, and were therefore

[t] 1 John i. 1, 3. [u] 1 John iv. 14, 15, *and* v. 5, 11, 12, 13. [x] 1 John v. 20.

therefore called *Gnoſticks.* For this End they undervalued all *Revelation*, and the Gifts and Graces of the *Holy Ghoſt*; and to do this effectually, they denied his Divinity. Now there is not one Word in this Epiſtle to prove the Divinity of the *Holy Ghoſt*, except the Text. The *Gnoſticks* ſeparated from the Church, which ſhews, that they were not all of them. Now, in all other Reſpects St. *John* ſpeaks very highly of the *Holy Ghoſt*, which the *Gnoſticks* might evade, by applying it to natural Reaſon, as that [y] it was an *Unction*, or an *Anointing, which* they had *received, it abided in them*, and they *needed not that any man ſhould teach them*; but it *taught them all things, and was truth, and was no lie, and even as it had taught them, they ſhould abide in him*, that it was the [z] *Spirit of truth*, and [a] *God had given them of his Spirit.* And if the Words of the Text are left out, the Conſequence of that is, that the *Apoſtle* deſigning to confute all the Errors in his Time, ſaith nothing againſt the *Gnoſticks*, but what they might eaſily evade, though they

Serm. I.

[y] 1 John ii. 20, 27. [z] 1 John iv. 6. [a] 1 John iv. 13.

Serm. I. they were the worſt Hereticks of all, and this is worſe than Saying nothing. So that the Leaving the Text out deſtroys the Intention of the whole Epiſtle, as it relates to theſe.

But beſide theſe, there was, in the Days of the *Apoſtles* [b], another Sect, who (either being aſhamed of the Croſs of *Chriſt*, or thinking it impoſſible for *God* to become Man) denied, that *Chriſt Jeſus* had any real Humanity, but that he was a Kind of walking Apparition, and had no human Fleſh, but impoſed upon the Eyes and other Senſes of the Spectators. Theſe Men were afterward called *Docetæ* and *Phantaſiaſtæ*, and we may call them *Viſioniſts*. Now St. *John* conſiders them in this, and another Epiſtle, as deluding Teachers, who ſubverted the *Chriſtian Religion*, and he gave them the Name and Title of *Antichriſts* [c], and ſaith, *Every ſpirit, that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. And this is that ſpirit of Antichriſt, whereof ye have heard, that it ſhould come,*

[b] Dr. *Waterland*'s Importance of the Doctrine of the Holy Trinity, Introduction, Page 11. [c] 1 John iv. 3.

come, and even now already is it in the world. And again[d], *Many deceivers are entered into the world, who confeſs not, that Jeſus Chriſt is come in the fleſh. This is a deceiver and an antichriſt.* So that by Joining the Text with the following Words, he hath brought Witneſſes to confute them both, according to his Deſign in the whole Epiſtle; but by leaving out the Text, he hath only confuted one, and not the other; which is very abſurd to imagine. Serm. I.

But ſecondly, The Leaving out of the Text marrs the Senſe of the whole Chapter, out of which it is taken. In the fifth Verſe, the *Apoſtle* declares the Divinity of our *Saviour* in Oppoſition to thoſe, who denied him to be *God. Who is he, that overcometh the world, but he that believeth, that Jeſus is the Son of God?* In the ſixth Verſe he declares the Humanity of *our Saviour*, in Oppoſition to thoſe, who denied him to be the Man. *This is he, that came by water and blood, even Jeſus Chriſt.* He was known not only to be Man, but alſo to be the *Saviour* of the World, not only when he was baptized by St. *John* in *Jordan*,

C

[d] 2 John, *Verſe* 7.

Serm. I.

dan, but alſo when he ſuffered on the Croſs. Thus he was revealed *not by water only, but by water and blood*, both at the Beginning and End of his Miniſtry. *And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.* The *Holy Ghoſt* teſtifies of theſe Things, by Enabling the *Evangeliſts* to give an exact Account of the Birth, Baptiſm, Life and Death of *Chriſt*, which we can depend upon. *For there are three, who bear record in heaven*, who teſtify the Divinity of *Chriſt*, as mentioned in the fifth Verſe, *The Father*, who ſaid, *this is my beloved Son*; the *Word*, or *Chriſt*, who teſtified of himſelf; and the *Holy Ghoſt*, who deſcended on him, when he was baptized. *And theſe three are one. And there are three, who bear witneſs on earth*, to the Humanity of *Chriſt* mentioned in the ſixth Verſe; the *Spirit*, or the Actions of his rational Soul during his Life, *and the Water and the Blood*, which came from him, when he ſuffered on the Croſs. *And theſe three agree in one.* They were in the ſame Perſon, and teſtify his Humanity. And then follows, *If we receive the witneſs of men*, who bear Record of theſe things, becauſe

becauſe they had ſeen them, and teſtify his Humanity, *the Witneſs* of the three, who bear Record in Heaven, *the Father*, *the Word*, and *the Holy Ghoſt*, who teſtify of his Divinity, *is greater*; *for this is the witneſs of God, which he hath teſtified of his Son.* *God* the Father more than once *teſtified* of the *Divinity* of *Chriſt*, when he ſaid, *This is my beloved Son, in whom I am well pleaſed.* Thus by Leaving in the Words of the Text, the whole Diſcourſe is clear and plain, and the Senſe compleat; but by Leaving theſe Words out, the whole Diſcourſe is obſcure and confuſed, and the Senſe is imperfect. In ſuch a Caſe, the *Apoſtle* mentions the Divinity and Humanity of *Chriſt*, and brings Witneſſes to prove the latter, which was not ſo much denied; but brings no Witneſſes to prove the former, which was the Intent of his whole Epiſtle to prove. In ſuch a Caſe he ſpeaks of the three, who bear Witneſs on Earth, and omits the three, who bear Witneſs in Heaven, to whom theſe Words *on Earth* do plainly allude, or elſe they would have been better left out. And the Expreſſion, *Verſe* 9, will be very unaccounta- Serm. I.

Serm. I.

ble. *If we receive the Witneſs of Men* to prove his Humanity, *the Witneſs of God is greater* to prove his Divinity; whilſt in ſuch a Suppoſition the leſſer Witneſſes are produced, and the greater Witneſſes are omitted [e].

Theſe

[e] To make this as clear as poſſible, let us obſerve, that the *Soul*, which departed out of the Body of *Our Saviour*, when he ſuffered on the Croſs, and *the Water and the Blood*, which iſſued out of his Side at the ſame Time, all which do teſtify his Humanity, are juſt ſo many in Number *on Earth*, as the Witneſſes to his Divinity are *in Heaven*. Now St. *John* himſelf was perſonally preſent, and ſaw theſe Teſtimonies of his Humanity, when near threeſcore Years before the Writing of this Epiſtle, he alone, of all the Apoſtles, had the Courage to follow his Maſter to the Croſs, and there ſtanding by, within Sight and Hearing of the *bleſſed Jeſus*, was an Ear and Eye-witneſs of all that paſſed; and ſo he could aſſert the true Manhood of *Chriſt*, from what he himſelf had ſeen and obſerved. And, therefore, in his own Goſpel, which he wrote at the Deſire of the *Aſiatick* Biſhops about ſix Years after this Epiſtle was written, he carefully relates, and points at thoſe Circumſtances in the Paſſion of *our Saviour*, which explain what three *Witneſſes on Earth* he meant, and ſhew what competent Witneſſes they were. *John* xix. 30. *When Jeſus* (ſaith he) *had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.* Παρέδωκε τὸ πνεῦμα, he delivered up the Spirit, the firſt of the *three Witneſſes on Earth* mentioned

Theſe Words being thus vindicated from the Cavils, which have been raiſed againſt them, do plainly ſhew us a *Trinity in Unity*, or *three Perſons in the one Godhead*. What is meant hereby is well known; and, therefore, before I proceed to the Proof hereof, Serm. I.

mentioned in this Epiſtle. After this he tells us, Verſe 35, that *one of the ſoldiers with a ſpear pierced his ſide, and forthwith there came out blood and water*, the two other Witneſſes of his Humanity. And then he adds, *And he that ſaw it, bare record*, or hath born record, μεμαρτύρηκε, ſpeaking as if he had recorded it formerly, and now was willing to ſay, what Authority he had for it. *And he that ſaw it bore record, and his record is true, and he knoweth, that he ſaith true, that ye might believe*, that *Chriſt* was true Man, and really died. Now here he puts his own Witneſs *on Earth*, as alluding to the one *God*, who bore Witneſs *in Heaven* to his other Nature. He puts the ſecond Rank of Witneſſes as *on Earth*, purpoſely, one would think, to diſtinguiſh them from the other *in Heaven*. And he makes the Number to be three, as the others were three alſo, that the Alluſion may be the plainer. And as in this Epiſtle he mentioned *the Word*, as the ſecond Witneſs; ſo to explain this Expreſſion, which otherwiſe might have been obſcure, he afterward tells us in his Goſpel more fully, whom he meant thereby, even *Chriſt Jeſus*, and ſpeaks clearly of his *Divinity*, as teſtified by the three firſt Witneſſes, *John* i. 1, 2, 3, 4, 5. and of his Humanity, as teſtified by the other *three Witneſſes*, John i. 14. Let us now read the Words, which follow the Teſtimony of theſe two

Serm. I. hereof, I ſhall endeavour to anſwer two Objections, which are brought againſt it. The firſt is, that the Words *Trinity*, *Unity*, and *Perſons*, are not to be found in *Scripture*, and therefore we ought not to uſe

Sorts of Witneſſes, 1 *John* v. 9, 10. *If we receive the witneſs of men, the witneſs of God is greater; for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf. He that believeth not God, or he that believeth not the Son,* (Vide *Mills* in locum) *hath made him* (that is, *God* the *Father) a liar, becauſe he believeth not the record, that God gave of his Son.* Now, if the ſeventh Verſe is not authentick, where ſhall we find the *Witneſs* of *God*, and of *God the Father* in the Context? But the ninth and tenth Verſes plainly ſhew, that the *Father* had been mentioned, and mentioned as a *Witneſs*; and therefore the ſeventh Verſe, in which this ſo often repeated *Witneſs* is recorded, appears, as I think, demonſtrably genuine.

Beſides, the eighth Verſe alſo ſeems to ſpeak ſtrongly for the Authentickneſs of the Text in Diſpute. For that Verſe, literally tranſlated, runs thus. *And there are three that bear witneſs on earth, the Spirit, the water, and the blood, and theſe three agree with the one,* not *are one*, or *agree in one*, but Εἰς τὸ Ἕν εἰσι agree with the *one*. Which, certainly, muſt agree with the *One* before-mentioned. And that *One* can be no other but the *Three One heavenly* Witneſſes in the Verſe before-going, with whom the *earthly Witneſſes* join in Atteſting to the Truth of the Humanity of *Chriſt*, as the heavenly Witneſſes themſelves do to the Truth of his Divinity.

uſe them. This Objection is raiſed by thoſe, who deny our Sacraments, for the ſame Reaſon. Theſe Objectors St. *Paul* doth thus deſcribe [f], *They are proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof cometh envy, ſtrifes, railings, evil ſurmizings, and perverſe diſputings of men of corrupt minds, and deſtitute of the truth,* and [g] he *chargeth them before the Lord, that they ſtrive not about words to no profit, but to the ſubverting of the hearers.* If this Objection is of any Force, it will prove, that we are to uſe no Words in Divinity, but what are in the *New Teſtament* in *Greek*, or the *Old* in *Hebrew*, and this will make a greater Neceſſity for human Learning, than they are willing to admit of. But if we are to uſe our Mother Tongue in Divinity, then we are to uſe the fitteſt Words in that Language, whereby we can expreſs our Conceptions of ſo great Myſteries. And upon this Suppoſition I ſhall affirm, that the Words themſelves are to be found in the *Holy Scriptures.* To ſpeak in the Language of the Schoolmen, *Every Concrete*

Serm. I.

[f] 1 Tim. vi. 4, 5. [g] 2 Tim. ii. 14.

Serm. I. *includes the Abſtract*; or, to ſpeak in plainer *Engliſh*, The Word *Three* in the Text implies a *Trinity*, and the Word *One* implies an *Unity*. And as to the Word *Perſons*, we may affirm, that it is plainly mentioned. The Word in the *Greek Teſtament*, and in the *Septuagint Tranſlation* of the *Old Teſtament*, is πρόσωπον, and is often ſpoken of Men, which we generally [h] tranſlate by the Word *Perſon*, and ſometimes [i] the *Preſence*, or [k] *Face*, and hence comes the compounded Words, which ſignify the [l] *Acceptance of Perſons*. It is ſometimes uſed of *God the Father*, and ſometimes we tranſlate it [m] his *Face*, or [n] his *Countenance*, or [o] his *Preſence*. The ſame Word is alſo uſed of *Chriſt Jeſus*, and ſometimes we render it [p] *his Face*, or [q] *his Preſence*. So that if the Word *Perſon* had not

[h] Matth. xxii. 16. Mark xii. 14. Luke xx. 21. 2 Cor. i. 11. Gal. ii. 6. Jude, *Verſe* 16. [i] Acts iii. 13. 2 Cor. x. 1. [k] Acts vi. 15, *and* vii. 45, *and* xx. 38, *and* xxv. 16. Gal. i. 22. Col. ii. 1. 1 Theſſ. ii. 17. [l] Acts x. 34. Rom. ii. 11. Epheſ. vi. 9. Col. iii. 25. James ii. 1, 9. [m] Matth. xviii. 10. 1 Pet. iii. 12. Rev. vi. 16. [n] Acts ii. 28. [o] Acts iii. 19. Heb. ix. 24. [p] Matth. xi. 10. Mark i. 2. Luke i. 76, *and* ix. 51, 52, 53. Luke x. 1. 2 Cor. iv. 6. [q] 2 Theſſ. i. 9.

not been uſed in our Tranſlation, as ſpoken of Chriſt, yet the Word of the ſame Signification is more often uſed in the Original to ſignify both *God* the *Father*, and the *Son*. And therefore we may be allowed to uſe the ſame Word, in a Subject, where our Conceptions are at a Loſs, and we have no fitter Word to expreſs them by. The Word πρόσωπον, or *Perſon* in *Greek*, anſwers to the Word פָּנִים in *Hebrew*, when it is ſpoken of *God*. Thus *Zechariah* ſpeaks of *John the Baptiſt* [r], that *he ſhould go before the Face*, or *Perſon*, of the *Lord*. And both [s] St. *Matthew* and [t] St. *Mark* ſay of *Chriſt*, *It is written* of him *in the prophets*, *Behold I will ſend my meſſenger before thy Face*, or *Perſon*, *who ſhall prepare thy way before thee*, which refers to the very Words, as they are [u] in the *Prophet Malachi*. So that where we find in the *Old Teſtament*, The *Face of the Lord*, the Senſe is, Every *Perſon in the Godhead*. And as this may imply a *Trinity*, ſo ſometimes in the ſame Places the *Unity* is as plainly implied. Thus when *Jeroboam*'s Hand withered,

Serm. I.

Person

[r] Luke i. 76. [s] Matth. xi. 10. [t] Mark i. 2. Mal. iii. 1. [u] 1 Kings xiii. 6.

Serm. I. withered, he ſaid to the Prophet [x], *Intreat now the face of the Lord*, or each Perſon in the *Godhead for me. And the man of God beſought the Lord.* So the *Pſalmiſt* ſaith [y], *The face of the Lord*, or each Perſon in the Trinity, *is againſt them that do evil, to root out the remembrance of them from the earth.* But, as it immediately follows, *The righteous cry, and Jehovah*, or the *one God, heareth them.* So that this Objection is ſo far from being againſt this Doctrine, that it makes for it. And there are other Texts, where the Word *Perſon* may be better uſed, than as we tranſlate them; of which I ſhall mention but one [z], where St. *Paul* ſaith, *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face* (or rather in the Perſon) *of Jeſus Chriſt.* Beſides, the Word *Perſon* is uſed in our Tranſlation, as ſpoken of *God the Father*, and thus [a] *Chriſt Jeſus* is ſaid to be *the Brightneſs of his Glory and the expreſs Image of his Perſon*; and it is alſo ſpoken of *our bleſſed Saviour*, and St.

[x] Pſal. xxxiv. 16. *See alſo the* Septuagint Verſion *of* 1 Sam. xxvi. 20, and Lam. ii. 19. [y] Pſal. xxxiv. 16, 17. [z] 2 Cor. iv. 6. [a] Heb. i. 3.

St. *Paul* ſaith [b], he *forgave* Offences *in the Perſon of Chriſt.* So that this Objection is falſe. Serm. I.

The other Objection is, that this Doctrine of the *Trinity* in *Unity* is contrary to Reaſon, and implies a Contradiction. But to this it may be anſwered, that it is indeed above our Reaſon to comprehend it; but it is not contrary to Reaſon to apprehend it. Neither doth it imply a Contradiction, or which is the ſame, an Impoſſibility. [c] A Contradiction is when we ſay, or deny a thing in the very ſame Terms. This is, indeed, a Contradiction; becauſe the ſame thing cannot be and not be in the ſame Time. Thus it would be a Contradiction to ſay, that there are three Gods, and yet but one God; or that there are three Perſons, and yet but one Perſon. But it is no Contradiction to ſay, that there are three Perſons in the ſame Godhead; becauſe we expreſs ourſelves in a different Manner. Before we can pronounce, that any Notion is a Contradiction, we muſt be ſure, that we perfectly underſtand the Nature of that Being

[b] 2 Cor. ii. 10.

[c] *Sherlock* of the Trinity, Page 2, to p. 10.

Serm. I. Being of which we ſpeak, and fully comprehend it, or elſe the Contradiction may not be in the Thing, but in the Manner of our Conceiving it. It is not enough in this Caſe to ſay, that we cannot underſtand it, and know not how to reconcile it; but we muſt ſay, that we do perfectly underſtand it, and know, that it cannot be reconciled. And this we can never affirm of the Godhead, becauſe its Nature and Eſſence is unſearchable, and far above our Comprehenſion. *Zophar* aſks [c] this Queſtion, *Canſt thou by ſearching find out God? Canſt thou find out the Almighty to perfection? It is as high as heaven, what canſt thou do? Deeper than hell, what canſt thou know? The meaſure thereof is longer than the earth, and broader than the ſea.* Thus to inſtance in ſome Particulars. *Lactantius* tells us, that the Doctrine of the *Antipodes* was a great Error of the heathen World, that it was impoſſible, and a Contradiction, and brings ſeveral Arguments, which he thought did ſufficiently confute it. But it is now well known, that all his Arguments did only prove his own Ignorance of what he wrote about. A Man, who hath loſt

[c] Job xi. 7, 8, 9.

loſt his Way by Land, may argue very ſtrongly, that it is impoſſible, for another to find his Way at Sea, when he is out of the Sight of any Country, becauſe he hath no Marks, that he knows of, to guide him, nor any one to enquire of: But ſhall we infer from thence, that there is no ſuch Thing as Navigation? A Man who underſtands only the Principles of Surveying Land, may plead, that it is impoſſible to meaſure the Diameter of the Earth, or the Diſtance to the Moon, or Sun, or any of the Planets; becauſe he cannot go with a Chain to the other End of the Space; But then we know, that all theſe Things are Facts, though the other knows nothing of it. A Man, who lives in an inland Country, where there are no Rivers with Fiſh, may ſay, that it is impoſſible to live under Water, becauſe all Animals, which are caſt into it, are immediately drowned, and nothing can live without Breathing. But what ſhould we ſay to any ſuch Perſon? And he would be rather laugh'd at than confuted. Or a Man, who hath only ſeen a ſmall River, may ſay, that there is no ſuch Thing as the Ebbing or Flowing of the Sea,

Serm. I.

Sea, becauſe all the Waters that he ever ſaw, have only the ſame Motion, and it is impoſſible, that the ſame Stream ſhould go backward and forward, or that Water ſhould run upwards. All theſe familiar Inſtances ſhew, that Men may eaſily miſtake in Charging the Nature and Notions of things with Contradictions. And therefore the Methods taken by Atheiſts, Infidels, and Hereticks, to diſpute againſt any thing, from the Difficulty of Conceiving it, is abſurd and unreaſonable, when there are ſuch Proofs, which it is impoſſible for them fairly to anſwer. So that this fundamental Miſcarriage is not owing to a prudent Caution, as it is pretended, but to Wilfulneſs and Obſtinacy, and Pride of Underſtanding, or to a fixt Prejudice in the Belief of ſuch Matters.

Having thus proved, that the Belief of the *Trinity* is not contrary to Reaſon, I ſhall now add, that to me, it ſeems the moſt reaſonable thing in the World, and ſo I hope it will appear to all that hear me. The beſt of my Reaſoning tells me, that there is a *God*, that he hath revealed his

Will

Will to Mankind, and that the *Scriptures* of the *Old* and *New Teſtament*, are his revealed Will. My Reaſon tells me, that this *God* is a *God* infinite in Wiſdom, and that he knows his own Nature and Eſſence infinitely beyond what I am able to comprehend of it. My Reaſon tells me, that this *God* is infinite in Truth, and, therefore, what he reveals of himſelf is moſt certain, and therefore I will believe it. My Reaſon alſo tells me, that *God* is moſt good, and therefore he cannot deceive us, and therefore I will take what he hath revealed of himſelf in the moſt plain, natural, and eaſy Senſe of the Words. And if he hath declared of himſelf, and his Eſſence, that it conſiſts of *three Perſons and one Subſtance* in a vaſt Number of Places of *Scripture*, my Reaſon teaches me, that I ſhould believe it, without Diſputing about it. And indeed, the Text alone would be ſufficient to convince me, That *there are three, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* Is it reaſonable to think, that *mortal Man* ſhall *be more wiſe than God?* or that a Creature ſhould know more of his Creator, than he himſelf doth? It is Serm. I.

Ignorance

Serm. I. Ignorance which will make us proud, but Reaſon will teach us to be humble. Beſides[d], I have this Reaſon to take theſe Texts of Scripture in the ſame Senſe that I do, becauſe it is perfectly agreeable with all the antient *Creeds* in the primitive Church, and with the Writings of the primitive *Fathers*, who lived in and near the Times of the *Apoſtles*, and therefore they may well be ſuppoſed to know the Senſe of the *Scriptures* better than I can at this Diſtance of Time, and they always paſſed Cenſures on all thoſe, who did pervert or deny theſe Doctrines. And all thoſe who died *Martyrs* for the *Chriſtian Religion*, from that Time to this, were of the ſame Opinion with myſelf. I farther add, that it was the Opinion of the *Jews* themſelves, who lived before, in or near the *Apoſtolick Age*; and for me to ſet up my Opinion againſt them all, ſeems to me to be very conceited, and pragmatical, and indeed, very abſurd and unreaſonable. I ſhould think it ſo in any other Perſon, or in any other Caſe; and there is the ſame

[d] *See* Biſhop *Bull*'s Judicium Eccleſiæ Catholicæ de neceſſitate credendi, *throughout*, *and* Dr. *Waterland*'s Importance of the Doctrine of the Holy Trinity aſſerted, Page 222 to 355.

ſame Reaſon to think it to be ſo in this. Serm. I.
But to go farther yet, [d] If *God* hath told us the Neceſſity of Believing this under Pain of eternal Damnation, and if we are baptized into this Faith, ſo that we cannot be accounted *Chriſtians* without it, If without this we cannot underſtand what State we are in by Grace, nor the Nature of our Redemption from Sin and *Satan*, all which I think to be true, then my Reaſon teaches me to abhor every thing that tends to leſſen my Belief hereof; and, as I value my own Salvation, to beware of ſuch falſe Prophets, and falſe Teachers, which [e] St. *Peter* deſcribes, *who privily ſhall bring in damnable hereſies, even denying the Lord, that bought us, and bring upon themſelves*, and alſo upon me *ſwift deſtruction*, and leſt [f] I ſhould be found among thoſe *unlearned, irrational, and unſtable* perſons, who *wreſt the Scriptures to their own eternal confuſion.* [g] From

 which

[d] Ibid. [e] 2 Pet. ii. 1. [f] 2 Pet. iii. 16. [g] To what hath been ſaid in the Sermon, I ſhall endeavour to illuſtrate theſe great Myſteries by ſuch Inſtances, which may convince any Man of common Senſe.

Far be it from me to imagine, that theſe ſublime Truths of the Sacred *Trinity*, and the Incarnation of the *Son of God*, can be fully repreſented by any thing here

Serm. I. which *God* of his infinite Mercy deliver us, in and through the Merits and Mediation of

here below, or that any ſuch Object could have led us to ſuch a Notion of the Godhead, if it had not been revealed in *Scripture*. However, ſince the *Apoſtle* tells us, *Rom.* i. 20, that *the inviſible things of him may be clearly ſeen, being underſtood by the things which are made*, I hope, that I may be excuſed in this Particular, ſince I have no other Deſign, but to ſhew thoſe, who pretend to be ſo great Maſters of Reaſon, that there is nothing of this Nature, which is ſo irrational and abſurd, as they affirm it to be. And if Rom. i. 21, 22. 1 Cor. i. 19, 20, 25, 26, 27, 28, 29. *the fooliſh things of the world may* ſerve to *confound the wiſe, and the weak things of the world may confound the things which are mighty, and the baſe things of this world, and things which are deſpiſed*, may ſerve to put to Silence the Diſputers of this Age, it is ſufficient, and more than ſufficient; for I do not pretend to carry on the Parallel any farther.

Firſt, Let theſe great Maſters of Reaſon conſider only the firſt Principles of *Geometry*, a Science deſigned to improve their Reaſon, and bring it to the utmoſt Perfection by ſuch undoubted Demonſtrations, which it is capable of. Now here in an *equilateral Triangle* the three Sides are equal to one another. If we take them ſeparately, each of theſe are Quantities; but take them as united in one Figure, they are but one Quantity, and we may truly ſay, That theſe three are one. Thus alſo in the *Cube* there is Length, Breadth, and Height, to make one ſolid Body. If we place it in any Manner of Poſition, either of theſe is exactly like, and equal to the other; and when we ſpeak of the

of *Jeſus Chriſt* his only *Son*, and *our Saviour*, to whom with the *Father* and the Serm. I.

the whole, we alſo know, that theſe three are one, and that it cannot be otherwiſe. If from theſe Similitudes we come to others, which are mentioned in *Scripture*, we may, perhaps, from them draw the ſame Inferences. Thus the *Apoſtle* ſaith, 1 John i. 5. *This then is the meſſage, which we have heard of God, and declare unto you, that God is light, and in him is no darkneſs at all.* And in the *Nicene Creed Chriſt Jeſus* is ſaid to be *God of God, Light of Light, and very God of very God.* Now as the Light in the Air is the ſame Light with that in the Body of the Sun, and comes from that alone; ſo the *ſecond Perſon* in the ever bleſſed *Trinity* is an Emanation from the firſt. And as there is a reflected Light, which proceeds from both theſe, and many Times appears, when the others are inviſible; ſo the *Holy Ghoſt*, which often ſhines in the dark Corners of our Hearts, doth proceed from the *Father and the Son.* And though we have three ſeveral Conceptions of the Nature of this Light; yet originally it is one and the ſame. Thus *Chriſt* ſaith, John vii. 37, 38. *He that believeth in me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living waters.* This the *Apoſtle* explains in the next Verſe, ſaying, *This ſpake he of the* Spirit, or *Holy Ghoſt*, which was not then given, but *they who believed in him, ſhould afterward receive.* Now ſince the *Holy Ghoſt* is compared to Waters, therefore a ſerious Thought of a Fountain or Spring, from whence they flow, of a Stream which comes from thence, and empties itſelf in a Pool, whilſt theſe three, being of one and the ſame Nature, may give us a faint Reſemblance of this. And

Serm. I. *Holy Ghoſt*, three *Perſons*, and one coeternal and conſubſtantial *God*, be aſcribed as is

as a Stone may be in the Stream, which is neither in the Spring, nor in the Pool; ſo the ſecond Perſon in the Trinity took our Nature into an Unity with itſelf, though it was never perſonally united either with *God* the *Father*, or with *God* the *Holy Ghoſt*. *Moſes* alſo tells us, Gen. i. 26, 27. that *God ſaid, Let us make man in our image, after our likeneſs*, and *ſo God created man in his own image, in the image of God created he him.* Now here alſo ſeems to be a faint Reſemblance of the *Trinity*. *God* did not ſay, I will make, but *Let us make*. He did not ſay, In my image, but *In our image*. And then it follows, In the likeneſs of *God* אלהים in the Plural Number, created he him. Now the rational Soul conſiſts of three Faculties, the Underſtanding, the Reaſon, and the Memory; and yet theſe three Faculties are not three Souls, but one Soul. Or we may otherwiſe argue thus. In Man there is a rational Soul, by which we have the Uſe of Reaſon; a ſenſitive Soul, by which we have the Uſe of Senſe; and a vegetative Soul, by which we grow to our juſt Bigneſs. And yet theſe three are not three diſtinct Souls, but one Soul. For when the rational Soul is ſeparated from the Body, the others do alſo ceaſe. And thus in the divine Nature, The *Father* is *God*, the *Son* is *God*, and the *Holy Ghoſt* is *God*, and yet theſe three *Perſons are* not three Gods, but *one God*. Beſides, we know, that the rational Soul, though of a ſpiritual Subſtance, is ſo united to the Body, that both together, though of ſo different Natures, do make but one Perſon. And thus it is expreſſed in the *Athanaſian Creed*, That *as the reaſonable Soul and Fleſh* is

is moſt due, all Honour and Glory, Might, Majeſty and Dominion, Praiſe, Love and Adoration

Serm. I.

is one Man; ſo God and Man is one Chriſt. As for their Coeternity, we may learn, even from things finite and comprehenſible, that neceſſary Effects may be coeval with their Cauſes; and that a Being, which receives its Exiſtence from another, may exiſt as early as that, from whence it is derived. And though it is otherwiſe in our Conception; yet it is not always ſo in Time. For where the Effect is eſſential to the Cauſe, and flows neceſſarily from it, the Cauſe cannot exiſt one Moment without it. Thus in a former Example. We know, that the Sun ſends forth its Rays. And yet our own Apprehenſion will inform us, that the Rays may be ſtrictly coeval with the Sun; and it was impoſſible for the Sun to have exiſted before them. But on the contrary, could we ſuppoſe the Sun to have been eternal, we muſt ſuppoſe its Rays to have been eternal alſo. All this may convince us, that there is nothing in the Myſtery of the *Trinity*, but what is agreeable not only to Reaſon, but even to common Senſe. And therefore the Objection againſt it, in the Manner as it is revealed to us by *God* himſelf, is both abſurd and unreaſonable. But in ſuch Caſes as theſe we muſt be very cautious, that ſuch Similitudes do not carry us farther than the Truth, and in Time cauſe us to have too groſs Notions of ſuch a tranſcendent Being. And I muſt here earneſtly beg, that theſe Similitudes may not be wreſted any farther, than they are intended. They who will ſubmit their Reaſon to Revelation, have no Occaſion for them: but they who argue from other Topicks, may, as I think, be convinced by them. Though they may ſerve to ſtrike

Serm. I. Adoration both now and to all Eternity. *Amen.*

ſtrike ſome little Light upon this ſacred Myſtery; yet our Notions borrowed from earthly and ſenſible things are very imperfect, and inſufficient to repreſent the things, which are divine and heavenly. All theſe Emblems fall infinitely ſhort of the Subject, to which they are compared. No Body can repreſent a Spirit. Nothing which is finite, can repreſent him, who is infinite. And the moſt glorious Creature is as nothing in Compariſon of the great Creator. And as I own, that in the Uſe of ſuch Similitudes we muſt be cautious and reſerved, and not ſtrain them too far; ſo in whatſoever I have offended, I humbly and heartily crave Pardon both of *God* and Man. However, if the Enemies of the *Trinity in Unity* urge with Arguments drawn from natural Cauſes, that it is abſurd and unreaſonable, we may the rather be admitted to fight with them at their own Weapons, and ſo to prove againſt them, that all which they urge, is falſe in Fact, and contrary to Reaſon, Nature, and common Senſe. In ſhort, as we muſt be contented, with what the *Scriptures* have plainly revealed, and as we are taught in our *Creeds* to believe, without being too curious in Searching after that which we ſhall never be able fully to comprehend; and as here is nothing aſſerted concerning the *Trinity*, which is contrary to Reaſon; ſo we ought to ſubmit our Reaſon to Revelation.

SER-

SERMON II.

Preached *December* 6, 1739.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

HAVING in the former Sermon endeavoured to prove, that the Text is an authentick Part of the *New Teſtament*, I alſo attempted to anſwer the Objections raiſed againſt the Senſe of it, particularly that it is contrary to Reaſon. I ſhall now proceed, according to my Ability, to explain and

Serm. II.

Serm. II. prove the full Meaning of theſe Words, as it is contained in the following Particulars.

Firſt, There is but one *God.*

Secondly, There is a *Plurality* in the divine Eſſence.

Thirdly, That this *Plurality* is a *Trinity*, or conſiſts of *three Perſons.*

Fourthly, That theſe *three Perſons* are the *Father*, the *Son*, and the *Holy Ghoſt.*

Fifthly, That the *Father* is *God.*

Sixthly, That the *Son* is *God.*

Seventhly, That the *Holy Ghoſt* is *God.*

And *Laſtly*, That *Jeſus Chriſt*, the promiſed *Meſſiah*, is *God and Man*, by an Union of the divine and human Natures *in one Perſon.*

And in the Handling of theſe ſeveral Particulars, I ſhall alſo endeavour to ſhew, Firſt, That theſe were the antient Doctrines of the *Jews.* And ſecondly, How they came by theſe Opinions from the Writings of the *Old Teſtament.* This, I hope, may convince the *Jews*, that they are departed from the antient Religion of their

their Fathers. And I pray to *God*, that it may be a Means of their Converſion, that they may not be liable to the Reproof of the Prophet, [a] *Thus ſaith the Lord, Stand ye in the ways, and ſee, and aſk for the old paths, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk therein.* And I hope and pray, that it may be a Satisfaction to all *Chriſtians*, who ſhall hear me, That theſe are the Doctrines taught in the Church of *God* from the very Beginning of it. Serm. II.

The firſt Particular to be inſiſted on is, That *there is but one God.* This is evident from the Words of *Moſes*, [b] *Hear, O Iſrael, the Lord our God is one Lord.* This the *Jews* could never forget, becauſe the very firſt Part of their *Miſhneh* obligeth them to repeat it every Day; and they alſo wrote it out, and bound it in their *Phylacteries*, and nailed it to the Poſts of their Doors. Inſomuch that when [c] *a Scribe aſked our bleſſed Saviour, which was the great Commandment of all?* He began his Anſwer in theſe Words, *The firſt of all the Commandments*

[a] Jer. vi. 16. [b] Deut. vi. 4. [c] Mark xii. 28 to 35.

Serm. II.

ments is, Hear, O Iſrael, the Lord our God is one Lord. And when the *Scribe* replied, *Well, Maſter, thou haſt ſaid the truth; for there is one* God, *and there is no other but he; Our bleſſed Saviour* approves of the Anſwer in the following Words, *Thou art not far from the kingdom of God*, or from being a Member of his Church. The Prophet *Iſaiah* [d] ſpeaks thus in the Name of *God, Is there a God beſide me? Yea, there is no God; I know not any.* And [e] in another Place, *I am the Lord, and there is none elſe; there is no God beſide me.* And St. *Paul* teſtifies, [f] that *there is one God, and one mediator between God and man, the man Chriſt Jeſus.* All this agrees with the Words of the Text, *Theſe three are one.* But the *Unity* of the *Godhead* having been the conſtant Doctrine of the Church of *God* in all Ages, and no one denying it at this Time, I ſhall inſiſt no longer upon it, but proceed to ſhew,

Secondly, That *there is a Plurality in the divine Eſſence.* This the antient *Jews* did own, and they had good Reaſon for it out

[d] Iſai. xliv. 8. [e] Iſai. xlv. 5. [f] 1 Tim. ii. 5.

out of the *Old Teſtament*. The firſt Words of the Bible are theſe, [g] *In the beginning God created the heaven and the earth.* Here the Noun *Elohim*, or *God*, is in the Plural Number to ſhew the Plurality of Perſons, and the Verb *created* is in the Singular Number to ſhew the Unity of Eſſence. And thus it is in all other Places of the *Old Teſtament*, wherever the Word *God* is uſed in the *Hebrew*, not above three or four excepted. And as by the Word *God* in this Place the *Father* ſeems to be meant; ſo in the next Verſe we have an expreſs Mention of another *Perſon*. For *Moſes* ſaith, that *the Spirit of God moved upon the face of the waters*, or ſo ſate upon it, as to produce the reſpective Forms in the created Matter. If we turn to [h] the next Chapter, it is ſaid, That *the Lord God made the earth and the heavens.* Here the Word *Jehovah*, or the *Lord*, is of the Singular Number, and never uſed in the Plural, to ſhew the Unity of Eſſence; and the Word *Elohim*, or *God*, is in the Plural Number, as it always is, when joined with this Word, to ſhew the Plurality of Perſons. So that we can

Serm. II.

[g] Gen. i. 1, 2. [h] Gen. ii. 4.

Serm. II. can hardly read a Page in the *Hebrew* Bible, but we find an Intimation of this Doctrine. For wherever we find the Word *God* in *Hebrew*, there is an Intimation of a Plurality, and wherever we find the Words *Lord God*, there is an Intimation of the *Trinity in Unity*; and accordingly before we come to the End of the third Chapter, we find ſeven and fifty Examples of this Nature. In the Creation of Man *Moſes* tells us, [i] that *God* (where the Word is Plural) ſaid, *Let us make man in our own image, after our likeneſs.* And had there not been a Plurality of Perſons, it muſt have been thus expreſſed, And *God* ſaid, I will make Man in my own Image, and after my Likeneſs. And what the Modern *Jews* ſay to this Text, That *God* ſpake to the Angels, is trifling; for the Work of Creation is never aſcribed to Angels, either in Whole or in Part, neither is Man ſaid to be made after the Image of the Angels; but it follows in the next Verſe, So *God created man in his own image, in the image of God created he him.* And when our firſt Parents fell from their firſt State of Innocency

[i] Gen. i. 26, 27.

cency by Eating the forbidden Fruit, and thereby [k] Attempting to be like Gods knowing Good and Evil, then [l] the *Lord God*, or the Plurality in Unity ſaid, in the ſame Language; *Behold, the man is become like one of us.* When [m] the Tower of *Babel* was built, the *Elohim*, or three Perſons ſaid, *Let us go down, and let us there confound their Language.* But if one only Perſon was meant, it would have been more proper to have ſaid, I will go down (as [n] in the Caſe of *Sodom)* and I will confound their Language. And then follows the Unity of Eſſence, So the *Lord* ſcattered them abroad. There are ſome Places in the *Old Teſtament*, where two Perſons only are expreſſed, and no more; and by theſe we generally conclude, that *God the Father*, and *God the Son* are meant. Thus it is ſaid, [o] that the *Lord rained upon Sodom and upon Gomorrah brimſtone and fire from the Lord out of heaven.* If a Plurality was not meant, theſe Words, *From the Lord*, might have been left out, or it might have been ſaid, *From himſelf.* But here are two Perſons

Serm. II.

[k] Gen. iii. 5. [l] Gen. iii. 23. [m] Gen. xi. 7, 8. [n] Gen. xviii. 21. [o] Gen. xix. 24.

Serm. II. Perſons expreſly mentioned, and both are called by the incommunicable Name *Jehovah*, or the *Lord*. And it is ſaid, [p] That *the Lord appeared again in Shiloh; for the Lord revealed himſelf to Samuel in Shiloh*, not in his own Perſon, but *by the Word of the Lord*. It is farther obſerved, that the Word *Elohim*, or *God*, is ſometimes joined to Verbs and Adjectives of the Plural Number. I ſhall take Notice but of a few, though a greater Number might perhaps be collected. Thus it is [q] where *Abraham* ſaid, *God hath cauſed me to wander*; and in [r] another Place, where *God* is ſaid to *appear unto Jacob*. Thus in the *Pſalms*, [s] *Let Iſrael*

[p] 1 Sam iii. 21. [q] Gen. xx. 13. התעו אתי אלהים
[r] Gen. xxxv. 7. נגלו אליו אלהים I take no Notice of Deut. iv. 8. Where *Moſes* ſaith, *What nation is there ſo great, who hath* אלהים קרובים *God ſo nigh unto them*, as the *Iſraelites* had? Where both the Subſtantive and the Adjective are alſo of the Plural Number: Nor of the Word פנים which ſignifies the Face or Countenance of *God*, and is always in the Plural Number, and joined with a Pronoun in the Singular, as Pſal. iv. 6, *and* xi. 7, *and* xvii. 15, *and* xxi. 6, *and* xli. 12, *and* xlii. 5, 11, *and* xliv. 3, *and* xlv. 3, *and* lxxx. 3, 7, 16, 19, *and* lxxxiv. 14, 23, *and* lxxxix. 15, *and* xc. 8, *and* cxix. 135, beſide what we find in other Books of the ſacred Scriptures. [s] Pſalm cxlix. 2. בעושיו.

Iſrael rejoice in his makers, Plural; *and let the children of Zion be joyful in their king*, Singular. Thus [t] the Prophet *Iſaiah* comforts the Church, ſaying, *Thy makers are thy huſbands.* And it is plain, that the antient *Maſorites* had the ſame Opinion of a *Plurality of Perſons* in the *divine Eſſence*, when they added the Vowels to the ſacred Text. Thus in *Job*, [u] *Elihu* complains, that none ſaith, *Where is God my maker?* where they have put it *My Makers.* And ſometimes they have placed the Vowels as plural, when the Words have been ſingular. Thus *Solomon* [x] exhorts us according to their Pointing to *remember our Creators.* And thus the Prophet *Iſaiah* [y] ſaith according to them: *Thus ſaith the Lord thy Redeemers*, as of many, *and he that formed thee from the Womb*, as of one. Theſe Forms of Speaking do very fully imply ſome Kind of Plurality, but not a Plurality of Gods, that being contrary to the grand Command of *Moſes*, [z] *Hear, O Iſrael, the Lord thy God is one Lord.* [a] Among Serm. II.

[t] Iſai. liv. 5. בעליך עשיך. [u] Job xxxv. 10. עשי. [x] Eccleſ. xii. 1. [y] Iſai. xliv. 24. גואלך. [z] Deut. vi. 4. [a] אלהים *quaſi* אל הם.

Serm. II. mong the *Kabbaliſts*, the Word *Elohim* is derived from two *Hebrew* Words, which ſignify in *Engliſh*, *Theſe are God*, and the Letter *Jod* being the firſt Letter of the Word *Jehovah* is added for the Sake of a Myſtery, and to ſhew, that there is a *Divinity* in each Perſon. This is the Opinion of one of their chief Commentators [a] on the *Pentateuch*, and plainly ſhews the Belief of the antient *Jews* as to this Article: But this will more evidently appear from the third Head, which I propoſe to treat of, which was,

That *this Plurality is a Trinity*, or conſiſts of *three Perſons*, and that the antient *Jews* did believe this Doctrine. They might have ſufficient Intimations of this Kind from ſeveral Places of the *Old Teſtament*, where *three Perſons* are mentioned; or where the ſacred Name *Jehovah* is uſed three Times; or where an eſſential Attribute of his Nature is uſed three Times; and in other Places, where the three principal Words, which ſignify *God*, are joined together. A very remarkable Inſtance of the firſt

[a] Rabbi Bechai *in* Gen. i. 1. *Fol.* 4. *Col.* 1.

Serm. II.

firſt Sort we have, [b] when *the Lord appeared unto Abraham in the plains of Mamre*, to reveal unto him the Deſtruction of *Sodom*. For *he looked, and behold three men ſtood by him, and when he ſaw them he ran to meet them, and he ſaid, My Lord.* The Vowels are added to make it in the plural Number, but *Abraham* ſpeaks afterward to them in the ſingular. *If I have found favour in thy ſight*, and they diſcourſe with him, and he prays to them, as [c] to the one *Jehovah*. A very remarkable Inſtance of the ſecond Sort we have in [d] the Form of Bleſſing the People, where the Name of *God* is repeated three Times, as it was conſtantly uſed on the great Day of Expiation in theſe Words, *The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee. The Lord lift up the light of his countenance upon thee, and give thee peace.* And theſe Words are afterward joined in one. *And they ſhall put my name upon the children of Iſrael, and I will bleſs them.* So *Daniel* prays, [e] *O Lord, hear; O Lord, forgive; O Lord,*

 hearken.

[b] Gen. xviii. 1, 3, 9, 13, 15. [c] Gen. xviii. 10, 13, 14, 15, 17, 19, 20, 21, 22, 26, 27, 28, 29, 30, 31, 32, 33. [d] Num. vi. 24, 25, 26. [e] Dan. ix. 19.

hearken. And though there are other Petitions; yet the ſame Name is no oftner repeated, but another, which ſeems to unite them all in one, *Hearken, and do, defer not for thy own ſake, O my God; for thy city and thy people are called by thy name.* And as *Our Saviour* hath ſince commanded us, [f] that *when we pray*, we ſhould *not uſe vain repetitions*, or Tautologies, *as the heathen do*, we cannot ſuppoſe, that two ſuch great Prophets, who knew his Will ſo exactly, did in any Reſpect act contrary to it. Another Example parallel to theſe is that of the Prophet *Iſaiah*, where he ſaith, [g] *The Lord is our judge. The Lord is our lawgiver. The Lord is our king. He will ſave us.* A like Example to this we have among the bleſſed Angels in [h] the Viſion, which the Prophet *Iſaiah* ſaw, when the *Seraphims cried one to another, ſaying, Holy, Holy, Holy is the Lord of hoſts*, where the Epithet Holy is repeated three times, and at laſt centers in one, even *the Lord of Hoſts.* To this I ſhall add what the *Pſalmiſt* ſaith [i] *The mighty God, even the Lord hath*

[f] Matth. vi. 7, 8. [g] Iſai. xxxiii. 22. [h] Iſai. vi. 3. [i] Pſal. l. 1.

hath ſpoken, and called the world from the riſing of the ſun unto the going down thereof. But though we render it thus; yet in the *Hebrew* the three Names of *God*, *El*, *Elohim* and *Jehovah* are expreſſed, and the Verbs, which follow, being of the ſingular Number, do agree with them all. The very ſame Expreſſion is uſed twice by the *Reubenites*, when they declared their Innocency in Building an Altar on the other Side of *Jordan*, which we render thus, [k] *The Lord God of Gods, The Lord God of Gods* he knoweth it, where both the Verb and Participle, which agrees with theſe Words, are alſo in the ſingular Number. In the ſecond Commandment we have theſe Words, [l] *I the Lord thy God am a jealous God*; but as the Verb Subſtantive *am* is not expreſſed either in *Exodus* or *Deuteronomy*; ſo we may place it as we pleaſe, and the Senſe may be thus, *I am the Lord, thy God, a jealous God, viſiting the ſins of the fathers upon the children*; and ſo the Pronoun and the Participle being of the ſingular Number may agree with the three Names of *God*, and repreſent a *Trinity in* Serm. II.

[k] Joſh. xxii. 22. [l] Exod. xx. 5. Deut. v. 9.

Serm. II. *Unity*, which is a farther Argument againſt Making any graven Image, or Likeneſs of any thing to worſhip it, becauſe ſuch an Eſſence cannot be repreſented by any Image whatſoever. If this Conſtruction is right, the Word *Jehovah* may ſignify the firſt Perſon, the Word *thy God* may ſignify the ſecond Perſon, which is uſed in the ſecond Place in all the Inſtances, and he is *our God*, becauſe he bought us with the Price of his own Blood, and therefore we are peculiarly his, and the Words *a jealous God* may ſignify the *Holy Ghoſt*, of whom the Prophet *Iſaiah* ſaith, [m] The idolatrous *Jews rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy, and he fought againſt them.* I know not, whether theſe Expoſitions may be ſatisfactory to *Chriſtians*, eſpecially to ſuch, who are ignorant of the *Hebrew Language*, becauſe we have clearer Proofs of this Doctrine in the *New Teſtament*, and do not need them. But

[m] Iſai. lxiii. 10. Here I crave Leave to add, that the Word *Elohim*, which in all theſe Examples is of the plural Number, and the ſecond in Order, may well be applied to the ſecond Perſon in the *Trinity*, in whom the two Natures, or the *Godhead* and the *Manhood* are united in one *Perſon*, and in this Reſpect may be plural, when the others are ſingular.

But it appears to be the Opinion of the antient *Maſorites*, who placed the Vowels and Accents to the *Hebrew Text*. And for a Proof hereof I refer myſelf to the Words of *Moſes*, [n] *Hear, O Iſrael, the Lord our God is one Lord.* Theſe Words the *Jews* repeat daily, and think them moſt expreſs againſt the Belief of *Chriſtians*, becauſe it ſpeaks of the Unity of the Godhead, which we as fully own, as they do; but I add, that according to the Accenting of their Forefathers it ſpeaks of a *Trinity* alſo, which they deny. And they may be tranſlated thus, *The Lord, our God* and *the Lord* are *one*. This agrees perfectly with the *Hebrew Text*, and the Accent *Peſick* between the two laſt Words, being a diſtinguiſhing Accent, requires ſome Pauſe or Stop. He that ſees the Original, cannot but take Notice, that in the firſt and laſt Words there are two *Hebrew Letters* moſt remarkably larger than the reſt, the like whereof is not to be found in the whole *Bible*. This ſhews, that they reckoned it to contain ſomething remarkable and very myſterious. But if the Doctrine of the Serm. II.

[n] Deut. vi. 4.

Serm. II.

Trinity is not implied in it, there is no Myſtery at all. The [o] *Jewiſh Writers* obſerve, that in the Form of Bleſſing the People, the Name of *God* or *Jehovah* is thrice mentioned, and every Time with a different Accent in the *Hebrew Language*, implying a Myſtery, which *Chriſtians* think cannot be better applied than to the three diſtinct *Perſons* in the *Holy Trinity*. And thus the firſt Branch of the Bleſſing [p] implies the *Love of the Father*, the ſecond [q] implies the *Grace of the Son*, and the third [r] the *Communion of the Holy Ghoſt*, as [s] St. *Paul* diſtinctly expounds it.

However

[o] Rabbi Menahem Rakanat on Num. vi. 24, 25. So Ainſworth and Patrick on the ſame Text. [p] *Verſe* 24. [q] *Verſe* 25. [r] *Verſe* 26. [s] 2 Cor. xiii. 14. Here I cannot but obſerve both the Ignorance and Confidence of the late Mr. *Hutchinſon* and his Followers, who affirm, That the *Jews* added the Vowels and Accents to the *Hebrew Text* in the ſecond Century, that thereby they might deſtroy the Doctrine of the *Trinity*. But though theſe Vowels and Accents have ſtood the Teſt, and had the Approbation of the learned World in all Ages; yet now they muſt all be laid aſide at once to make Room for their Pointing, which, as far as I am able to judge, introduces nothing but an unintelligible Jargon and Confuſion. I am of the ſame Opinion with the learned Dr. *Prideaux in his Hiſtorical*

However I think, that their own Au- Serm. II.
thors do beſt explain the Myſtery. The

E 4 Author

Hiſtorical Connexion, *Anno* 446. *Sect.* 6. *Page* 352 *to the End of the Book*, that they were added by the *Maſorites* ſoon after the Time of *Ezra*, when the *Hebrew* ceaſed to be a living Language, and wanted ſuch Helps for the Learning of it. However they will oblige us to take their bare Word for a ſufficient Proof of a Fact fifteen hundred Years ago, without any Authority for it from any antient Writer, or the Names of the Men, who did it, or the Places where they lived, or how it was at firſt received. However from hence they call the *Jews* Apoſtates, and all the *Chriſtians*, who adhere to the *Vowels* and *Accents* in the *Hebrew Bible* (who are all the *Chriſtians* for fifteen hundred Years laſt paſt without any Exception) by the ſame Name, as worſhipping a different *God* from him, who was revealed in the *Old Teſtament*, and our Religion an Apoſtaſy. To omit all other flagrant Expreſſions, In a Poſthumous Work of Mr. *Hutchinſon*, intitled, *The Uſe of Reaſon recovered in the Data of Chriſtianity*, *Part* 2, printed by one of his Diſciples, they call their Scheme, Preface Page 1. *The Chriſtian Syſtem*, and in Oppoſition to this we are all alike, Page 2, *Apoſtates*, and Page 5, *Dogs*, *The Fathers in Satan*, and *the Reverend Fathers in Satan*, Page 61, *Antichriſts*, and *Inſtruments to deprive Men of Salvation*. He adds, ibid. That *the Clergy had ſo mangled the Terms of Salvation, and for want of proper Qualifications, were ſo unable to prove them from Scripture, that Men of great Parts, and able to reaſon found no ſufficient conſiſtent Evidence, and ſo made a Jeſt not of the Terms, but of what the Clergy aſſerted, and could not explain and prove*, and therefore

Author of the Book of *Zohar*, who lived in

we are all *Fools*, *looſe Thinkers*, *impoſing upon the Vulgar*. This ſaith he, Page 2, is *our Religion*, ibid, *A Scheme more diabolical than that of the heathen Religion, to oppoſe every Article of Chriſtianity*. Hence he calls us, Page 122, *Our modern wiſe Men infinitely more ſtupid than the Heathens*, Page 221, 224, 274, *Apoſtates*, Page 262, *Our Fools*, Page 275, *The Villains of the Apoſtate Race of the Jews*, Page 282, *Our Phariſees, and Curſed Dogs*. I might fill many Sheets with ſuch Rhetorical Flowers from the Works of Mr. *Hutchinſon* and his Admirers; but it is Pity to tranſplant them out of their own Gardens. I am not prepared to anſwer ſuch Arguments as theſe. But that the *Jews* added the Vowels and Accents to the *Hebrew Text* in the ſecond Century to obſcure the Doctrines of *Chriſtianity*, particularly of the *Trinity* and *Incarnation*, and the Plan of our Redemption, I cannot believe. Becauſe their very Vowels and Accents intimate the very ſame things as we own, and I think they have not obſcured one Text by theſe Additions. Their Books *Zohar* and *Bahir*, written (as is ſuppoſed) in the ſame Century agree in the ſame Doctrines. As alſo *Philo Judæus*, in the Century before, and their *Paraphraſes* on the *Old Teſtament* about or before that Time, and our *Apocryphal Writers*, which I have endeavoured to prove in the whole Courſe of theſe Lectures. How then could they attempt to obliterate the Doctrine of the *Trinity*, &c. when their Notions of them were the ſame with the *Chriſtians* in that Age?

Beſides, The *Jews* obſerved an annual Faſt for the Tranſlation of the *Bible* into *Greek*, and can we think, that they would at this Time make a Key for the uncircumciſed, as they call all the reſt of the World, to

in the ſecond Century, and is an Author of great Serm. II.

underſtand the *Hebrew*, whilſt they looked upon it as a wicked thing to converſe with them? Add to this, that they were diſperſed into all Parts of the World, their Temple was ruined, and their Country took from them, and they had enough to do to get a tolerable Maintenance. This was the Time, when they collected their *Miſhneh* or *Oral Traditions*, to make them equal, or prefer them before the written *Law*, which made them neglect it; and they neglected it the more at this Time, becauſe their Interpretations of it made their Expectations different from their Circumſtances. And therefore this was a very improper Time for them to ſet about a Work of this Nature. But if all which is ſaid by theſe modern Gentlemen, are true, that the *Jews* were all *Apoſtates*, and all the *Primitive Chriſtians*, and the Church ever ſince fell into their *Apoſtaſy*, until Mr. *Hutchinſon*'s Time, it is ſtrange, that *Daniel*, St. *Paul*, and St. *John*, who ſpoke largely of the *Popiſh Antichriſt*, Dan. vii. 24, 25, 26. 2 Theſſ. ii. 1 to 11. Rev. Chap. xiii, xvii, xviii, xix. and of their Doctrines, 1 Tim. iv. 1, 2, 3, ſhould not give the leaſt Hint of this grand Apoſtaſy, which for its Extent and Duration was to be the greateſt of all; nor of theſe great Lights, *viz.* Mr. *Hutchinſon* and *his Followers*, who were to deliver us from it. I ſhall farther add, that Miracles were always accounted a Proof of the Doctrines taught by thoſe, who did them. Our *bleſſed Saviour* frequently appeals to his Works, as a Proof of his Miſſion. He ſaith, John v. 36. *I have greater Witneſs than that of John: for the works, which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.*

And

great Authority, [t] ſpeaking of the Text in *Deuteronomy*, quotes the Words of *Rabbi Joſe* a famous *Jew*, who lived about the ſame Time, he adds, *What may be the Meaning of this, Who hath God ſo nigh unto them*

And Chap. x. 37, 38. *If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.* Accordingly he gave his *Apoſtles* a Power to do the ſame. This Power continued in the Church, though it gradually decreaſed, for the five firſt Centuries, as is well known in *Eccleſiaſtical Hiſtory*. *Gregory Thaumaturgus*, who lived beyond the Middle of the third Century, was famous in this Reſpect, as his very Name intimates. Now if all the *Jews* and *Chriſtians* fell into this grand Apoſtaſy in the Middle of the ſecond Century, the Conſequence is, that *God* approved of the *Primitive Chriſtianity* by undoubted Miracles for one Century, and he alſo approved of this *Grand Apoſtaſy* by the ſame Evidence fot three hundred Years more. And that none of the *Fathers* were capable to detect it, is alſo abſolutely falſe, for *Origen*, who was born at the End of the ſecond Century, was eminently ſkilled in the *Hebrew* Language; and the Pains, which he took in Comparing all the Verſions in the *Old Teſtament*, muſt have detected it, if there had been any ſuch thing, eſpecially, ſince he was aſſiſted in theſe Studies, and the *Rabbinical* Expoſition of the Scriptures by the Help of *Huillus* the *Jewiſh* Patriarch at that Time. See Dr. *Cave's Lives of the Primitive Fathers* in the Life of *Irenæus*, Page 170. Sect. ult.

[t] On Deut. iv. 7.

them in the plural Number? And to this he anſwers, *Becauſe there is a Superior* [u] *Perſon, and there is a Perſon, who was* [x] *the Fear of Iſaac, and there is an inferior Perſon, and therefore* Moſes *ſaith, The Perſons in the Godhead are ſo near. For there are many Virtues, which come from the only one, and they are all one.* And in [y] the Comment on *Leviticus* he ſaith, *Come and ſee the Myſtery in the Word* Elohim, *which is, They are three Degrees, and every Degree is diſtinct by himſelf, and notwithſtanding they are all one, and tied in One, and one is not ſeparated from* Serm. II.

[u] I take the Word אלוה and אלהים as ſometimes uſed by the *Jews* to ſignify a *Perſon* in the Godhead, and tranſlate it ſo accordingly, as Occaſion requires. Or otherwiſe there is no Excuſing the Rabbies in many Places from being guilty of *Tritheiſm*, which is a Doctrine, that they did always abhor. [x] Gen. xxxi. 53. In theſe Words there alſo ſeems to be an Intimation of a *Unity*, and a *Trinity* in the former Part, which will beſt appear from the whole Verſe, *The God of Abraham, and the God of Nahor, the God of their father judge between us. And Jacob ſware by the fear of his father Iſaac.* And thus alſo Verſe 42. He is called, *The God of my father, the God of my father, and the fear of Iſaac.* And as the Name of *God* is thus uſed three Times together in many Places of *Scripture*; ſo it is never uſed oftner in any Place, except to unite them in one. [y] Col. 116.

Serm. II. *from the other.* And again, [z] upon the Words of *Moſes, Hear, O Iſrael, the Lord our God is one Lord,* He adds, *We muſt know, that theſe three, The Lord, Our God, and the Lord are one; and that is a Secret, which we learn in the Myſtery of the Voice, which is heard. The Voice is one, but it contains three Modes, that is, the Fire, the Air, and the Water. Now theſe three are one in the Myſtery of the Voice, and they are but One. So in this Place, Jehovah, Our* Lord, *and* Jehovah *are one.* And [a] in another Place having quoted that [b] Text in *Deuteronomy, The Lord our God is one Lord,* He adds, *Theſe are three Degrees with Reſpect to this high Myſtery, In the Beginning God created,* where the Noun is plural and the Verb ſingular. And in another Place the [c] ſame Author upon the ſame Occaſion ſpeaks more plainly, thus. *This is the Unity, which is called the firſt* Jehovah, Our God, the Jehovah. *Behold, all is One. And therefore it is ſaid* One, *intimating,* That theſe three Names are One. *This is known ſo to be by the Revelation of the Holy Ghoſt.*

[z] In Exod. Col. 75. [a] Zohar in Levit. *page* 46.
[b] Deut. vi. 4. [c] Zohar in Levit. *page* 47.

Ghoſt. However (as he adds) *it is alſo apparent, That theſe three are one.* Another *Jew* [d] quotes this ſame Author out of a Book, which I ſuppoſe, is loſt. He gives us an Account of theſe Words, and explains them in that Order, in which they lie before us. He begins with *Jehovah* firſt mentioned, and ſaith, That *he is the Head of all things in Splendor, Antiquity and Holineſs, and he is called* the Father. *The ſecond, or* Our God, *is the Profundity of Rivers and Springs, which go forth, and flow unto all things. And the third, or the* Jehovah *laſt mentioned is* [e] *the Tree by whom the World was created, and the Wiſdom or Underſtanding, by which the World was made.* And then he adds, *And all is one, One is knit to the other, and there is not found any Separation, but all are one.* He tells us afterward, that *this Myſtery was to be revealed in the Days of the* Meſſias. Some of the *Jews* [f] quote out of a very antient Book called Serm. II.

[d] Markanti in Legem. fol. 194. Col. 3. [e] *See* Buxtorf's Lexicon Talmudicum *in the Word* אילן. [f] Sephir Bahir, *or* the ſplendid or famous Book, *quoted as by others; ſo by* Rabbi Bechai *on this Occaſion on the* Pentateuch, fol. 169. col. 2. Edit. Cracov. and Rabbi Moſes Markanti *on the Law*, fol. 173. col. 1. Edit. Venet.

Serm. II. called *Bahir*, which I ſuppoſe is loſt, what is very pertinent to our Purpoſe, that *the Repeating the Word Jehovah three Times,* [g] *teacheth us, that theſe Names of the bleſſed God, are three Powers,* and adds, *that every diſtinct Power is like to each other, and hath the ſame Name with it.* That is, every one is, and is called *Jehovah.* He alſo adds, that *in the Words* [h] *of the Pſalmiſt, where it is ſaid, The Lord reigneth, the Words bear Witneſs of the three Exiſtences,* (or Subſiſtences) *which are in the bleſſed Creator. And what is ſaid,* [i] *that all is cloſed with* Jehovah, *the peculiar Name of God, intimates, that he is the Fountain of all, and from him are the Emanations of all: And thus in theſe Words, The Lord reigneth, there is a great Myſtery. Rabbi Bechai,* alſo upon the *Law* tells us of *three* [k] *Degrees or Excellencies, which are in God, and every Degree or Excellency is called Glory, and* [l] *Perſons. The firſt Degree or Excellency is the ſupream Glory.*

[g] Rabbi Bechai *on the* Pentateuch, *as before.* [h] Pſal. xciii. 1. [i] Pſal. xciii. 3, 4, 5. [k] Fol. 124. Edit. Cracov. [l] The Word פנים, which properly ſignifies *Faces,* is here uſed; but I tranſlate it by *Perſons,* becauſe the *Septuagint* hath generally done the ſame. See Sermon I. Page 24, and Sermon II. Page 46.

ry. The ſecond is called the middle Glory, Serm. II.
and the third Degree or Excellency is called the latter Glory. And he adds, *This is the Myſtery.*

The Author of [m] *The allegorical Expoſition on the Pſalms* allows, that *the Words* El, Elohim and Jehovah *are three ſeveral Names of God*; for he aſks this Queſtion, *Why doth he mention the Name of the bleſſed God three Times?* And he anſwers thus, *It is to teach thee, that the bleſſed God created his World by theſe three Names, which anſwers to the three Properties, by which the World was created. And they are theſe, Wiſdom, Knowledge and Underſtanding. Wiſdom, as it is ſaid,* [n] The Lord by Wiſdom hath founded the earth. *Underſtanding, as it is ſaid,* By Underſtanding he hath eſtabliſhed the heavens. *And Knowledge, as it is ſaid,* By his Knowledge the depths are broken up, and the clouds drop down the dew. *And thus it is ſaid, I am the Lord, thy God, a jealous God. Three anſwering to the three, by which the World was made.* And thus [o] the Children of *Reuben,* and the Children

[m] Midraſh Tehillim. on Pſal. l. 1. [n] Prov. iii: 19, 20. [o] Joſh. xxii. 22.

Serm. II. Children of *Gad* ſay, *The Lord God of Gods, the Lord God of Gods he knoweth. And why are theſe mentioned twice? Becauſe by them the World was made; and becauſe by them the Law was given.* And when the later *Jews* in Oppoſition to *Chriſtianity* began to deny the Doctrine of the *Trinity*, they were forced to confeſs, that we had good Reaſon for our Belief of it even from the *Old Teſtament*. The Author of the [p] *larger Expoſition on Geneſis* relating how that when *Moſes* gave the Law, he *wrote an Account of the ſeveral Works of the Creation Day by Day; but when he came to write theſe Words,* [q] Let us make man in our image, after our likeneſs, *God queſtioned with him about it, and demanded of him, Why he after that Manner gave Occaſion to Hereticks to open their Mouths?* All this may ſhew us, that the antient *Jews* were of the Opinion, that this Expreſſion of *Moſes*, and many others in the *Old Teſtament*, which I have quoted, did give Ground or Occaſion to believe, that there was ſome Kind of Plurality, or even a *Trinity* in the Divine Nature.

[p] Bereſhith Rabba, Fol. 9. Col. 2. Edit. Amſtelodam. [q] Gen. i. 26.

ture. And [r] a very learned Author hath obſerved, that though the later *Jews* do in Controverſy with the *Chriſtians* induſtriouſly avoid the Word *Perſon*; yet the very *Jews* in [s] a Book upon *the Creation* do call them by the Name of Eſſences, and in the Book intitled, [t] *The Gates of Righteouſneſs*, they call each of them by the Name of *Perſons*. From hence it is evident, that the antient *Jews* had the ſame Opinion of the *Trinity*, and of the Texts in the *Hebrew Bible*, which we produce to prove it, that we have at this Time. And this is the Reaſon that we find no Diſpute between *Our Bleſſed Saviour* or his *Apoſtles* and them about this important Article of our Faith. And ſince St. *John*, when he mentions *three*, *the Father*, *the Word*, *and the Holy Ghoſt*, and adds, that *theſe three are one*, advances no other Doctrine, than what was as conſtantly believed by all, as if they had commented upon the Words themſelves, this is a plain Argument to me, that the Text is authentick. Serm. II.

[r] Joſeph Voiſin *in* Raimundi Martini pugione fidei, *pag.* 406. [s] Sepher Jetzira, *where they are called* ההויות. [t] Shaare Tzedek, *where they are called* פנימים הפנימיים.

To theſe Authors, [u] ſome of whom lived in the ſecond Century, I ſhall alſo add the Teſtimony of *Philo* the *Jew*. He was famous in the Reign of *Caius Caligula* the *Roman* Emperor, and was one of the five Ambaſſadors ſent to him in Behalf of the *Jews*, when his Image was commanded to be ſet up in the Temple of *Jeruſalem*; ſo that he ventured his Life for their Religion, an Account whereof is related by [x] himſelf and [y] *Joſephus*. So that it is probable, that none of his Writings might be extant, before the Command of *Our Saviour* to his Apoſtles to *baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghoſt*; and they might all be extant, before St. *John* wrote his Epiſtles. And we may be ſure, that he would not ſpeak more favourable of the Doctrines of *Chriſtianity*, than what was agreeable to the Senſe of his own Nation. In [z] one Part of his

[u] Liber Zohar, (*ut in* Carpzovii Introductione ad Raimund. Martini pugionem fidei, *pag.* 102.) floruit Anno Chriſti 120. *et* Liber Bahir fuit, Anno 30. *ante* Chriſtum. *Vid.* Buxtorfii Bibliothecam Rabbinicam, *pag.* 278 *et* 279. [x] De Legatione ad Caium. [y] Jud. Ant. *lib.* 18. *cap.* 10. [z] Allegor. *lib.* 2. *pag.* 86. F.

his Works, ſpeaking of [a] the *Cherubims and* Serm. II.
the flaming Sword, he makes an Allegorical Interpretation of them, making the Cherubims a Repreſentation of the two Hemiſpheres, and the flaming Sword a Repreſentation of the Sun, which runs ſo ſwift, that in one Day it goes round the World, and then he adds, *But I remember, that I have heard ſomething more learned from my own Soul, which ſometimes being divinely inſpired, is wont to deliver Oracles not known to itſelf, which I will declare, as far as I can remember. It ſaid unto me, That to the truly one God, there are two ſupream and chief Powers belonging, Goodneſs and Eſſence, That by his Goodneſs all things were made, and by his Eſſence all his Creatures are governed. But that there was alſo a third, as a Reconciler in the Midſt of the two former, namely the* λόγος or *Word. For by this Word God is both a Governor and good. And the Cherubims are Repreſentations of theſe two Powers, even of Government and Goodneſs, and the flaming Sword is a Repreſentation of the* λόγος or *Word. For the* λόγος or *Word was very ſwift and fervent,*

[a] Gen. iii. 24.

Serm. II. *eſpecially, that of the firſt Cauſe, which in Time was before all things, and is underſtood to be before all things, and ſhines in all things. Wherefore,* ſaith he, *O my Mind, receive the Form of the Cherubims, that being evidently taught concerning the Goodneſs and Principality of the firſt Cauſe, thou may'ſt receive Fruit thereby; for thus thou ſhalt ſoon know the Union of theſe immortal Powers, by which God is good, and here his Majeſty ſhines forth, and by which he is a Prince, his Goodneſs alſo being eminent.* And [b] ſoon after he calls this λόγος or Word, *The Word of God, who being armed,* reſiſted *Balaam,* by whom *whatſoever is good or bad is determined,* and *The Word of God, who ſits at the Helm as the Governor of all things.* It may eaſily be obſerved, how agreeable this is to what St. *Paul* ſaith, [c] *The word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. Neither is there any creature, that is not manifeſt in his ſight; but all things are naked and open unto*

[b] *Page* 87. F. G. [c] Heb. iii. 12, 13.

unto the eyes of him, with whom we have to do. Thus [d] St. *John* frequently deſcribes *Chriſt Jeſus*, as one *out of whoſe mouth went a ſharp two-edged ſword*, that *with it he ſhould ſmite the nations, and rule them with a rod of iron*, and that we may know him more particularly, he thus deſcribes him, that *he was cloathed with a veſture dipt in blood, and his name is called* THE WORD OF GOD. To the ſame Purpoſe we read in [e] the *Apocryphal* Book of *Wiſdom. Thy Almighty Word leaped down from heaven, out of thy royal throne, as a fierce man of war into the midſt of the land of deſtruction. And brought thy unfeigned commandment as a ſharp ſword, and ſtanding up filled all parts* of Egypt *with* the *death* of their firſt born, *and it touched the heavens, but it ſtood upon the earth*, as an infinite being. I ſhall only add, that wherever *Philo* ſpeaks of ſuch a *Trinity* he always gives us ſome Intimation concerning the *Unity* of the Godhead, and in [f] many other

Serm. II.

[d] Rev. i. 16, *and* ii. 16, *and* xix. 13, 15, 21.
[e] Wiſd. xviii. 15, 16. [f] De Mundi opificio, *pag.* 4. B. *et pag.* 29. G. De Allegoriis *lib.* 1. *pag.* 57. F, *et lib.* 2. *pag.* 47. A. *pag.* 58. B. *pag.* 61. E. De Cheru-

Serm. II. Places of his Writings he ſpeaks of this *Unity* in as full and clear Terms, as can be expreſſed; as, that the Godhead is *neceſſarily, eſſentially, and eternally one, and that it cannot be otherwiſe*; and indeed this Doctrine is ſo fully and clearly revealed in the *Old Teſtament*, that if he had believed otherwiſe, he could not have been a *Jew*. Indeed

Cherubim. *pag.* 94. C. *pag.* 97. E. De ſacrificiis Abelis et Caini, *pag.* 113. D *et* E. *et* 114 E. De plantatione Noæ, *pag.* 173. G. De Temulentiâ, *pag.* 196. B. De Gigantibus, *pag.* 227. F. De confuſione linguarum, *pag.* 255. C, *et* 262. G, *et pag.* 288. B. D. De migratione Abrahami, *pag.* 311. C, *et* 312. B, *et* 319. F, *et* 321. B. De congreſſu quærendæ eruditionis gratiâ, *pag.* 346. D. De profugis, *pag.* 346. E, *et pag.* 360. B, *et pag.* 364. F. Quis rerum divinarum hæres ſit, *pag.* 394. A. B. De Joſepho, *pag.* 437. C. De Allegoriis, *lib.* 1. *pag.* 36. G. De Temulentiâ, *pag.* 192. A. B. De confuſione linguarum, *pag.* 270. A. D. De ſomniis, *pag.* 465. B. C, *pag.* 466. E. De vitâ Moſis, *pag.* 500. C, *et* 504. C. De Charitate, *pag.* 553. D. E. De Creatione Principis, *pag.* 559. C, 561. C. De Fortitudine, *pag.* 572. D. De Decalogo, *pag.* 580. B, 581. D. De ſpecialibus legibus, *pag.* 603. A, *pag.* 614. E. De Monarchiâ, *pag.* 628. A, 629. C, 632. A. B, 633. E, 634. B. De victimas offerentibus, *pag.* 662. A. B. Quod omnis probus liber, *pag.* 674. bis. F. *pag.* 676. F. De Nobilitate, *pag.* 702. C. D. E. F, *pag.* 703. D. E. De Creatione, *pag.* 725. A. De Legatione ad Caium, *pag.* 780. D. De Nominum mutatione, *pag.* 811. F, *pag.*

deed in one Place he [g] ſpeaking of this λόγος or *Word*, calls him δεύτερος Θεὸς, or *the ſecond God*; and we could not juſtify a *Chriſtian*, who ſhould uſe this Expreſſion, Serm. II.

pag. 833. F. De Allegoriis *lib.* 3. *pag.* 848. A. B. D. De ſomniis, *pag.* 859. G, *pag.* 887. E. *To theſe may that be added out of a ſpurious Piece* De Mundo, *attributed to* Philo, *pag.* 888. A. B, *pag.* 889. A. B. C. D. *which ſhews that it was the current Opinion not of* Philo *alone, but alſo of others.* [g] Euſeb. Præpar. Evang. *lib.* 7. *cap.* 13. Pariſ. 1628, *where he quotes a Paſſage now loſt.* That by the *Hebrew* Word אלהים and conſequently the *Greek* Word Θεὸς, is meant ſometimes Perſons, is evident (as I think) from an Expreſſion in a Book intitled *Reſhith Chocmah*, or *The Beginning of Wiſdom*, *Chap.* 3. in theſe Words, Therefore the Souls are ſubject to Puniſhments שהם ג אלהים becauſe there are three Gods or Perſons, as it is explained in the Book of *Zohar* in theſe Words, Rabbi *Joſe* aſks, What is the Senſe of theſe Words, Deut. iv. 7. אשר לו אלהים קרובים Who hath the Gods ſo near to them? Anſwer, It ſhould have been ſaid, Who hath God ſo near? But there is a ſuperior God, There is the God of the Fear of *Iſaac*, and there is an inferior God, and therefore they are ſaid to be Gods near. And there are many Virtues, which come from one; and therefore they are all one. Now if by אלהים is meant Gods, then the *Jew* muſt be guilty of Tritheiſm, which was never yet fathered upon them, and is contrary to the Unity, which he afterwards aſſerts. But if by the Word אלהים is meant Perſons, his Notion is exactly agreeable to the Chriſtian Faith, and the Words of the Text.

Serm. II. becauſe it might inſinuate, that there were more Gods than one. But as it is hard to carp at a ſingle Expreſſion contrary to his conſtant Meaning in many other Places; ſo I doubt not, but that his Meaning was good. The *Jews* from the Word אלהים or *God*, being in the plural Number antiently believed a Plurality in the Divine Eſſence, which we call a Plurality of Perſons. Now this Word the *Septuagint* always tranſlated in the ſingular Number by Θεὸς, or *God*, and thus *the Word* ſpeaking of one of the Perſons, intended no more than what we call a *Perſon*; and therefore though it was ſo worded from the *Septuagint*, that it might, and hath been tranſlated a *ſecond God*, yet his Meaning was only *the ſecond Perſon*. I ſhall farther add, that *Philo* in all his Diſcourſes is abſolutely free from all Expreſſions uſed by Hereticks in that or ſucceeding Ages. And though he [h] ſpeaks of the Godhead in general, and [i] the Father in particular, as *Unbegotten*; yet he never calls the λόγος, or *Word*, or *Son of God*, a Creature, a made God, or unbe-

[h] De mundo, *pag.* 889. B. [i] De Nobilitate, *pag.* 703. B.

unbegotten, or of like Subſtance with the Father; neither doth he give the *Holy Ghoſt* any other Character but of a Divine Spirit. And therefore, though we can take an Advantage from his Writings to prove our Doctrines; yet no others can take any Advantage from him to prove theirs. Serm. II.

There are ſome other glorious Paſſages in this Author on this Subject, which cannot be omitted; but becauſe Time will not give me Leave to inſiſt upon them, I muſt reſerve them until the next Opportunity.

SER-

SERMON III.

Preached *January* 3, 1739-40.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

Serm. III.

IN the laſt Sermon on theſe Words I endeavoured to prove, that *the Plurality in the divine Eſſence is a Trinity, or conſiſts of three Perſons*, from the Teſtimony of ſome antient *Jews*, and particularly from *Philo*. I ſhall now proceed to ſome other Quotations from that Author to the ſame Purpoſe.

In

Serm. III.

In Diſcourſing on [a] the Hiſtory of *Abraham*'s entertaining of three Perſons, as it is in one of our Leſſons for *Trinity Sunday*, he thus comments upon it, [b] *When the Soul, as at noon Day, is enlightned by God, and is intirely filled with intelligible Light, being ſurrounded with the Beams thereof, it receives a three-fold Image of one Subject.* And he afterwards adds, *But to come as near to the Truth, as may be. The Father of all things is the Middle, who in the Holy Scriptures is properly called,* He who is. *But then* He who is, *is on each Side attended by his moſt antient and neareſt Powers; of which the one is* creative, *and the other* kingly. *The* creative *is* God, *by which he founded and adorned the Univerſe. The* kingly *is* Lord. *It is fit, that the Creature ſhould be governed by its Maker. He that is in the Middle, being thus attended by both his Powers, doth exhibit to the diſcerning Mind ſometimes the Repreſentation of* One, *and ſometimes of* Three. In the next Page he purſues the Argument ſo largely, that it would be tedious to relate the whole, and concludes with

[a] Gen. xviii. 1. [b] De Abrahamo, *pag.* 287. D.

with this Sentence, [c] *But that there is a three-fold Apprehenſion of this one Eſſence, is plain, not only from the Allegorical Interpretation, but alſo from the Declaration of the Scripture itſelf. For when* Abraham *intreats the Three, who were like to Travellers, that they would accept of his Entertainment, he ſpeaks to them, not as to Three, but as to One. Saying, My Lord, if I have found Favour before Thee, paſs not away from thy Servant. For theſe Words,* My Lord, before Thee, paſs not away, *and the like, do refer to one, and not to more. And alſo in the Entertainment, among other Expreſſions of Civility, one alone promiſeth his Entertainer the Birth of his Son, as if he alone was preſent, ſaying, I will ſurely return unto thee again at this very Time, and* Sarah *thy Wife ſhall have a Son.* Now what could a *Chriſtian* have ſpoken more plainly and fully upon this Text? It ſhews, that there was among the *Jews* a Belief of ſome Kind of Plurality in the Divine Nature, and that this Plurality exceeded not the Number of three. And he adds, that the two Powers, who attend upon the Divine Eſſence, were not Creatures

[c] *Ibid. pag.* 288. E.

Creatures or Attributes only, but divine Perſons. In another Place, ſpeaking upon [d] another Text in the ſame Chapter, where *Abraham* commands *Sarah* to make ready three Meaſures of fine Meal, he adds, *When* God *is attended with his ſupream Powers,* Government *and* Goodneſs, *being* One *in the Middle, he exhibits to the diſcerning Soul a* three-fold Idea, *each of which are not to be circumſcribed. He gives Meaſure to all things. His* Goodneſs *is the Meaſure of* Good things. *His* Power *is the Meaſure of things ſubjected to him. But he himſelf is Governor of all things corporeal, and incorporeal. Therefore theſe Powers ſuſtain the Notion of Rules and Precepts, and ſet a Weight upon other things. It is good, that theſe* three Meaſures *ſhould,* [e] *as it were, be fermented and mingled in the Soul, who being perſuaded, that there is a ſupream* God, *eminent over his Powers, ſeen without them, and appearing in them, it may receive the Character of his* Power *and* Goodneſs, *and being initiated into the holy Myſteries, it may not eaſily diſcover them, but ſilently keep them* Serm. III.

[d] Gen. xviii. 6.

[e] De ſacrificiis Abeli et Caini, *pag.* 108. B.

Serm. III.

them hidden. It is written, And made [f] Cakes, ſuch as are hidden with Embers, *becauſe it is fit, that the myſtical Account of him, who is unbegotten, and of his Powers ſhould be hidden; for every one is not fit to* [g] *be Keeper of theſe divine Myſteries.* In [h] another Place he puts his Reader upon approving himſelf to the ſupream Being laying aſide all lower Familiarities. But then he adds, *If thou art not able* to ariſe to this higheſt Pitch of Perfection, *for this is a very high Flight, forthwith apply thyſelf to his Powers, and be a Supplicant to them, that being prevailed upon by thy conſtant and ſincere Worſhip thou mayſt be received into the Order and Rank of them, who walk with, or pleaſe* God; *as it was with* Noah, *of whoſe Works the* Scripture *gives this marvellous Account, that he was righteous and perfect in his Generation, and that he pleaſed* God. In theſe Words *Philo* joins theſe *two Perſons* with the *ſupream God.* He tells us, that they made, and do govern the World, that they are not to be circumſcribed,

[f] The Word uſed by the *Septuagint* and *Philo* is ἐγκρυφίας, which we render *Cakes on the Hearth.* [g] Ἐκὰς, ἐκὰς ἔςι βεβήλοι. [h] Quòd Deus ſit immutabilis, *pag.* 242. B.

ſcribed, but are infinite, like the *ſupream Being*, they are diſtinguiſhed from the *Father*, and we are directed to pray to them and worſhip them, which is more than ſome of their Modern Enemies will allow. And that this was the Religion of *Noah*, and conſequently before the Law was given by *Moſes*. In [i] another Place he aſks this Queſtion, *Doſt thou not ſee, that about* Him who is, *are his* firſt *and* greateſt Powers, *his* beneficent *and his* puniſhing? *The* beneficent (as he adds) *is called* God; *for according to this he founded and adorned the Univerſe. The other is called* Lord, *to whom belongs the Government of all things.* God *is not the God of Men only, but of Gods. He who* truly is, *is* great, *and* ſtrong, *and* mighty. And [k] in another Place he ſaith. *Theſe Words,* The Lord, the eternal God *declare the Powers, which are about* him who is: *The one of them is* the Lord, *by which he governs; and the other is* God, *by which he is beneficent.* By theſe Expreſſions we may ſee, what this Author repeats upon all Occaſions, as that which was his conſtant Serm. III.

[i] De victimas offerentibus, *pag.* 661. B. C. [k] De plantatione Noæ, *pag.* 176. C.

Serm. III.

conſtant and ſettled Judgment. He ſpeaks of *Chriſt Jeſus* in the Language of St. *John*, as [l] *King of Kings, and Lord of Lords*, and as beneficent, or the Author of all Bleſſings, which are derived to us, being our Mediator and Redeemer. He always calls the ſecond Perſon *God*, and the third *Lord*, and ſpeaks of them, as if he underſtood that famous Text in *Deuteronomy*, as it is accented in our *Hebrew* Bibles, [m] *The Lord, our God, and the Lord are one*, and had the ſame Opinion of [n] ſome other Texts in the Original, which may be tranſlated in the ſame Manner. In [o] another Place he ſaith, That *when* Moſes *told us, that* [p] *the World was prepared by the Hands of* God, *he ſignified his* Powers. But he immediately ſubjoins, *And leſt any one may ſuſpect, that* God *had need of any Creature* in the Work of Creation, *he adds*, The Lord ſhall reign for ever and ever, *and beyond it. But this King hath no Need of any one; for all things do of Right belong to him.* In [q] ſeveral other Places

[l] Rev. xix. 16. [m] Deut. vi. 4. [n] Exod. xx. 5. Deut. v. 9. Joſh. xxii. 22. Pſal. l. 1. [o] De Plantatione Noæ, *pag.* 172. F. [p] Gen. i. 1. [q] Quod deterius potiori inſidiari ſoleat, *pag.* 143. B. De Plantatione

Places he ſpeaks of *him who is*, and *his Powers* or *Virtues*, which he frequently calls *two*, and never more. He calls them [r] *holy*, and [s] *inviſible Powers, extending themſelves from the utmoſt Parts of the Earth to the utmoſt Parts of the Heavens*, and [t] *greater than can be explained by human Eloquence.* He calls [u] one *the Lord*, and the other *God.* He calls [x] one *Creative*, and the other *Puniſhing.* He calls one [y] *bountiful*, and the other *royal.* He calls one [z] the *Maker*, and the other the *Governor* of all things; and he [a] ſpends a whole Page, that he may be very particular in the Deſcrip- Serm. III.

G

tatione Noæ, *pag.* 172. C. Quis rerum divinarum hæres ſit? *pag.* 394. B. De Somniis, *pag.* 448. B, *pag.* 460. D. De Creatione Principis, *pag.* 562, *and he ſaith, that* they do good, *ibid.* De Monarchiâ, *pag.* 631. B. De Victimis, *pag.* 649. D, *pag.* 654. F. De Execratione, *pag.* 725. D. De nominum mutatione, *pag.* 810. A. *And in a ſpurious Book*, De Mundo, *pag.* 888. B. [r] De Migratione Abrahami, *pag.* 313. B. [s] De Migratione Abrahami, *pag.* 325. D. [t] De Migratione Abrahami, *pag.* 308. F. [u] De Plantatione Noæ, *pag.* 176. C. Quòd Deus ſit immutabilis, *pag.* 241. C. De Vitâ Moſis, *lib.* 3. *pag.* 517. F. [x] Quis rerum divinarum hæres ſit? *pag.* 393. F. [y] De Somniis, *pag.* 457. E. F. [z] De Vitâ Moſis, *lib.* 3. *pag.* 517. F. [a] De Profugis, *pag.* 363.

Serm. III. Deſcription thereof. He ſaith, [b] that *He who is, hath them, and uſeth them, as he is the Maker of all things*, and [c] *he hath them ſimply*, or abſolutely *in himſelf, but otherwiſe in Reſpect of his Creatures.* And he expounds ſome Texts of *Scripture* to this Purpoſe much more like a *Chriſtian* than a modern *Jew.* Thus [d] when *God* ſaid concerning the Builders of the Tower of *Babylon, Let us go down, and there confound their Language*, he adds, [e] that *God ſeems to ſpeak to ſome other Perſons as Companions of the ſame Work.* And [f] when *God* ſaid, *Let us make man after our own image*, he comments more than once [g] in the ſame Manner, one of which Paſſages I ſhall here mention. *Here*, ſaith he, *the Word* Let us make, *ſignifies a Plurality, And again God ſaid*, Behold, the man is become like one of us to know good and evil. *For this Word* One of us *is not ſpoken* only *of one, but of more.*

[b] Quòd Deus ſit immutabilis, *pag.* 233. A. [c] Quòd Deus ſit immutabilis, *pag.* 237. F. [d] Gen. xi. 6, 7, 8. [e] De Confuſione linguarum, *pag.* 269. F. [f] Gen. i. 26. [g] De Confuſione linguarum, *pag.* 270. A, *where he ſpeaks of the Unity of the* Godhead, &c. *throughout the whole Page.* De Profugis, *pag.* 359. F, *and* 360. A.

more. We muſt therefore ſay this firſt of all, that there is nothing in the World to be compared to God. *For this one is King, Captain and Prince,* or three in one. *By whom alone it is fit, that all things ſhould be adminiſtred and governed, according to the Saying of* Homer, Serm. III.

It is not good for many to reign.
Let there be but one King,

which doth not more properly belong to Cities and Men, than to the World and God. It is therefore neceſſary, that there is but one Maker, Father and Lord of one thing. Which being granted, there muſt of Neceſſity be added thoſe things, which do depend upon it. And what are theſe? Though God *is one, yet it cannot be ſaid, but that he hath other ſocial* Powers, *who do take Care of the Safety of ſome things, and do alſo puniſh others. And thus he who is incorporeal and inviſible acts* upon bodily things in a ſenſible Manner. Thus *God* the firſt *Perſon,* or the *Father,* created Man in his own Image; in the Image of the *ſecond Perſon,* or of *God the Son,* and in the Image of *God* the third Perſon, or the *Holy Ghoſt,*

Serm. III.

created he him. Or as it is ſaid [h] in another Place, So *God created man to be immortal, and made him to be an image of his own eternity.*

Againſt this it may be objected, that *Philo* was a *Platoniſt*, and received his Notions both of the *Trinity*, and the Divinity of the λόγος, or *ſecond Perſon*, from *Plato*. Now it is certain, that *Plato* hath made great Advances toward the Truth of the *Chriſtian* Religion in this Doctrine. The *Trinity*, which he mentions, is not a *Trinity* of the Names, nor of Creatures, but of *Perſons*, who are neceſſarily ſubſiſting, eternal, and *one God*. The Caſe is this, *Plato* [i] ſpeaks particularly of the *Trinity*, He calls the firſt Perſon τὸ ἀγαθὸν, *the chief Good*. He ſaith, [k] *It is he, who gives Truth, and the Power to know it. He is the Author of Science and Truth.* He is [l] *the great Author and Parent of all things, even* τῶν θείων *of the moſt divine.* He is *God who is, who ever, and truly is.*

And

[h] Wiſd. ii. 23. [i] Ad Dionyſium, *Ep.* 2. *Opera, per* H. Stephan. *pag.* 1578 *cum Serran.* [k] De Republicâ, *lib.* 6. *pag.* 508. [l] Timæus, *pag.* 69. C. *Ibid. pag.* 27. D. Phædrus, *pag.* 247. D.

And this he ſeems to take from *Moſes*, [m] who calls him, *I am, that I am.* He calls the *ſecond Perſon* [n] νῦς, *the Mind*, or λόγος, *the Word. Anaxagoras* aſcribed to this *Mind* or *Word* the Making of the World, which *Socrates* alſo approved of. And *Plato* [o] owns him to be the *Maker of the World*, and ſaith, that *the moſt divine Word of all rendered it viſible.* And this I ſuppoſe he had from [p] the Expreſſion of the *Pſalmiſt. By the* Word *of the* Lord, *were the heavens made, and all the hoſt of them by the breath of his mouth.* He [q] ſpeaks of the *third Perſon*, where he undertakes to prove three things, the *Being of a Deity*; that there is a Providence; and that *God is not to be drawn from what is right by Sacrifices.* Under the firſt Head he proves the Perſonality of this *divine Being*, and ſaith, that *he is more antient than all things, and the Beginning of Motion*, and that *he takes Care of the World, and conducts it.* And this we may ſuppoſe, that he had from *Moſes*, who ſaith, [r] that *the Spirit of God moved upon* Serm. III.

[m] Exod. iii. 14. [n] Phædo, *pag.* 97. C. [o] Epinom. *pag.* 986. C. [p] Pſal. xxxiii. 6. [q] De legibus, *lib.* 10. [r] Gen. i. 2.

the face of the waters. Now if *Plato* had been the firſt Author of theſe Notions, we may conclude, that *Philo* had taken them from him. But ſince what he ſaith is ſo agreeable to the *Scriptures*, which were extant long before his Time, we may rather conclude, that *Plato* took it from thence.

It is true, that *Philo* ſpeaks often of *Plato*, quotes his Writings, and tells us his Opinion in ſome Points of Philoſophy, inſomuch that ſome People have thought him to be a *Platoniſt*. *Philo* had an Opinion, that the World was incorruptible, and conſequently would be eternal, and wrote a Book on this Subject. This without Doubt he had from *Ariſtotle*. But it would be ſtrange to affirm, that he had his other Notions from the ſame Philoſopher. If a Proteſtant ſhould quote a *Jew*, a *Turk*, a *Papiſt*, an *Infidel*, a *Heretick*, or a *Heathen*, for the Illuſtration of ſome Points in Divinity, in which he ſhould agree with ſuch an Author, it would be ſtrange to infer from thence, that ſuch a Proteſtant took his Opinions originally from that Author. And yet even this is more than can be affirmed of *Philo*. He doth all along fetch his

his Proofs from the *Old Teſtament*. We find, that what he ſaith of Him, *who is*, and his *two Powers*, of *the one* and *the three*, he fetches from the Words of *Moſes*. What he affirms of the λόγος or *Word*, he draws from the Texts of the *Old Teſtament*, or from ſome Symbol or Type, which he found there. The noble Teſtimonies of the Advocation, and Prieſthood, and Mediatorſhip of the Son of God, he takes from the *Law* and the *Prophets*. And he neither takes any thing out of *Plato*, nor ſo much as quotes him, for a Confirmation of any of theſe Doctrines. Neither was this Doctrine only in *Greece*, but alſo [s] in other Parts of the World, who could have no Notion of *Plato*. The antient *Perſians* worſhipped the Sun under the Name of *Mithras*, and it is commonly known, that he was frequently called τριπλάσιος, or with *three Forms*, as an Indication of a *Trinity* in their Divinity. The [t] *Chaldean Oracles* in their antient Fragments ſpeak of a μονὰς or *Unity*, with which the δυὰς or two, make a τριὰς or *Trinity*, and governs and orders all things. Serm. III.

[s] Bp. *Kidder*'s Demonſtration of the Meſſias, *Part* III. *page* 122, &c. [t] *Ibid. page* 123.

Serm. III.

things. Though [u] *Orpheus* aſſerted one ſupream Deity, yet he hath been obſerved to make uſe of three Names, namely, *Light*, *Counſel*, and *Life*, and affirms, that by theſe three Names of one Deity all things were made. And [x] it hath been obſerved, that we have ſome Footſteps of the ſame Nature among the *Egyptians*, from whom in all Probability *Plato* borrowed his Notions. So that we may with as much Reaſon affirm, that *Philo* had them from theſe, as well as from the other. But any unprejudiced Perſon may conclude, that they lighted theſe Candles from the ſame Original Fire, or received theſe Doctrines from the *Sacred Scriptures*. Beſides, if theſe Doctrines had not come from the *Sacred Scriptures*, or from divine Revelation, the Conſequence is, that they were found out among the *Greeks*, *Perſians*, *Chaldeans* and *Egyptians*, by the Light of Nature or human Reaſon, which is impoſſible, and what the Enemies of them will by no Means allow. It could ſerve no temporal Intereſt, or be of any Uſe in the *Pagan Theology*, who knew not how to make the Application of them. But it was of

[u] *Ibid. pag.* 124. [x] *Ibid.*

of eſpecial Uſe to thoſe, who believed, or do believe the Redemption of the World by the *Son* of *God*, who was once foretold to come, and is ſince come into the World; or do believe how each Perſon in the *bleſſed Trinity* is concerned in the great Work of our Salvation. It gives us wonderful Diſcoveries of the Wiſdom, Power, Holineſs, Juſtice, Mercy and Truth of *God*; and lays us under the higheſt Obligations to love him, and to fear him, to thank, praiſe, honour, ſerve and humbly to adore him; all which plainly ſhews, from whom it was at firſt revealed. Now as the Promiſe of the *Meſſiah* was contained in the *Jewiſh Books*, and yet there was about the Time when he appeared a great Expectation of the Birth of ſome extraordinary Perſon in the Eaſtern Part of the World (as appears from [y] *Joſephus*, [z] *Suetonius*, [a] *Tacitus*, and [b] *Virgil*) ſo the *Trinity*, which was but obſcurely revealed to the *Jews*, was in ſome Meaſure from them imparted alſo to the *Gentile* World. From whence it is natural to conclude, that it was a Doctrine delivered by *God* himſelf. To Serm. III.

[y] De bello Judaico, *lib.* 7, *cap.* 12. [z] In Vitâ Veſpaſiani. [a] Hiſtor. *lib.* 5. [b] Eclog. 4.

To this let us add the Time when *Plato* lived, which was about three hundred and fifty Years before the Birth of our *Saviour*, and about two hundred Years after the Return of the *Jews* from the *Babyloniſh* Captivity. When the *Jews* were ſettled in the Land of *Canaan*, they ſoon fell off to Idolatry; but they either worſhipped the Idols of the Land of *Canaan*, or of the Nations round about them, and we do not find, that they had any *Pagan* Rites from Countries ſo far diſtant as *Greece*, or beyond the Seas. They ſoon valued themſelves upon the Account of Circumciſion, and deſpiſed others, becauſe they had it not. This began in [c] the Time of *the Judges*. It [d] continued in the Time of *David*, and it ſo increaſed, that [e] it was reckoned *an unlawful thing for a man, who was a* Jew, *to keep company, or come among thoſe of another nation*, or even to eat with them. After their Return from the *Babyloniſh* Captivity, they never fell any more into Idolatry, they [f] *put away the ſtrange wives, which they had taken*, they

[c] Judg. xiv. 3, *and* xv. 18. [d] 1 Sam. xiv. 6, *and* xvii. 26, 36, *and* xxxi. 4, *and* 2 Sam. i. 20. [e] Acts x. 28, *and* xi. 3. [f] Ezra, *chap.* ix and x.

they addicted themſelves wholly to the Study of the *Law*; and we never find, that any *Jew* went into *Greece* for the ſake of any Improvement in Learning. On the other Hand it is certain, that the *Greeks* travelled into the Eaſt for this Purpoſe. *Herodotus* went into *Perſia* and *Egypt*, and [g] was an Eye-witneſs of *Seſoſtris* his Pillars in the Land of *Canaan*. [h] *Strabo* ſaith, that *Pythagoras* viſited not only the *Arabians*, *Egyptians* and *Chaldeans*; but alſo that he went into *Judea* itſelf, and inhabited Mount *Carmel*, where the Prieſts even in his Time ſhewed him the Walks of *Pythagoras*. And indeed it hath been fully proved by [i] many eminent Authors, that not only all the heathen World took their religious Rites and other Cuſtoms, with the Names of Places from the *Jews*; but alſo that [k] *Plato* had his Learning from them. There

[g] Euterpe, *cap.* 56. [h] *Gale*'s Court of the *Gentiles*, Part II. *page* 128. [i] Bp. *Stillingfleet*'s Origines Sacræ. *Gale*'s Court of the *Gentiles*. *Fuller*'s Miſcellanea Sacra, *paſſim*. Euſebius de Præparatione Evangelicâ. Bocharti Geographia ſacra, *et* Canaan. Voſſius de Idololatriâ, Dickenſoni Delphi Phœnicizantes, &c. [k] *Kidder*'s Demonſtration of the Meſſias, *Part* III, *page* 110, *Chap.*

Serm. III. There was in *Egypt* an Univerſity at *Alexandria*, as famous as that of *Athens* itſelf, inſomuch that it was viſited on this Account by [l] *Orpheus*, *Homer*, *Solon*, *Thales*, *Pythagoras*, and almoſt every one of any Note. Here [m] *Origen* had both his Birth and Education. And many of the *primitive Fathers* of the four firſt Centuries, born in other Countries, and ſome of whom were educated at *Athens*, came hither for their greater Improvement, as particularly *Dionyſius* the *Areopagite*, *Juſtin Martyr*, *Pantænus*, *Gregory Thaumaturgus*, *Euſebius* of *Cæſarea*, St. *Baſil* and *Epiphanius*. That *Plato* went down into *Egypt* is agreed on both by *Jews* and *Heathens*, to ſay nothing of [n] *Chriſtians*. *Ariſtobulus* a *Jew* ſaith, [o] *It is plain, that* Plato *followed our Law, and that he diligently ſtudied the ſeveral Parts*

Chap. 6. *per totum.* *Gale*'s Court of the *Gentiles*, *Part* II. *page* 236. *chap.* 3. *per totum.* [l] *Cave*'s Lives of the Primitive Fathers, *Part* I. *page* 67. [m] *Cave*'s Lives of the *reſpective* Primitive Fathers. [n] Euſebius de Præparatione Evangelicâ, *lib.* 11. *cap.* 9, 16, 19, &c. Bp. *Kidder*'s Demonſtration of the Meſſiah, *Book* III, *page* 110, *Chap.* 6. *throughout.* *Gale*'s Court of the *Gentiles*, *Book* 2, *Chap.* 3, *page* 236 *to* 358. [o] Euſebius de Præparatione Evangelicâ, *lib.* 13. *cap.* 12.

Parts of it. And *Joſephus* ſaith, [p] that *Plato* did very much imitate *Moſes.* [q] *Apuleius* one of his Diſciples, and a Heathen, affirms, he went thither, that he might learn the Rites of the Prophets. *Valerius Maximus* [r] another heathen Writer affirms, that he went thither, and learned of the Prieſts, and [s] *Numenius* calls him *Moſes* in the *Attick* or *Greek Language.* Now there were at *Alexandria* many *Jews* of the Sect of the *Eſſenes*, whom *Euſebius* [t] by a Miſtake ſuppoſes to be the *Chriſtians*, which were converted by St. *Mark*, becauſe they held Doctrines in common with *Chriſtians.* Of theſe [u] *Philo* ſpeaks at large, in a ſet Diſcourſe on this Subject, and ſaith, that *they* [x] *had been there from antient Times*, and though he doth not tell us their Opinion on theſe Doctrines, yet he mentions other Particulars, [y] in which he agreed with them concerning their Manner of Expounding the *Sacred Scriptures.* And as *Plato* lived among them;

Serm. III.

[p] Contra Appion. *lib.* 2. [q] De dogmate Platonis. [r] *Lib.* 8. *cap.* 7. [s] Theodorit de curandis Græcis affectibus, *lib.* 2. [t] Hiſt. Eccleſiaſt. *lib.* 2. *cap.* 17. [u] De Vitâ contemplativâ, *pag.* 688. *præſertim*, *pag.* 690. E. [x] *Pag.* 691. C. *et* 697. A. [y] *Pag.* 691. C.

them; ſo we may ſuppoſe, that *Plato* had his Opinions from them, eſpecially ſince he acknowledgeth, [z] that *the Report or Tradition, which he had received concerning the Unity of* God *as to his Eſſence*, and *Plurality of Perſons and Decrees, was from the Antients, who dwelt nearer the Deity, and were better than they*, or *the Grecians*. And theſe could be no other than the *Patriarchs* and the *Jewiſh Church*, from whom all theſe Traditions were originally derived. I ſhall farther add, that the Divinity of the *ſecond and third Perſons*, and conſequently a *Trinity*, is fully atteſted by *Onkelos* and *Jonathan* in their Paraphraſes on the *Pentateuch* and the *Old Teſtament*, who [a] lived forty Years before the Birth of *Our Saviour*, and alſo by the *Jeruſalem Targum*, which was of a [b] later Date, and even ſince the *Talmud*. But theſe Particulars will more properly fall under ſome following Heads.

But to go higher yet. *Thoth* the Grandſon of *Ham*, and the ſecond King of *Egypt*, who ſucceeded his Father *Mizraim*, being

[z] Plato *in* Philebo. *pag.* 83. *Sect.* 9 *et* 10.

[a] Bibl. Polyg. Prolegomena, [b] *Ibid. pag.* 84. *Sect.* 13.

being a Philoſophical Man, founded firſt a Library at *Berytus* on the Sea Shore to the North of *Sidon*, and afterward another at *Alexandria* in *Egypt*. In both theſe there was the Hiſtory of the World from the *Creation*, and it plainly appears, that the one was a Copy of the other. Now as *Moſes* was [c] *learned in all the wiſdom of the Egyptians*; ſo it appears, that he took the Beginning of *Geneſis* in ſome Meaſure from hence, whilſt the *Holy Ghoſt* directed his Pen, that he could not miſtake. And as he gives an Account of the Creation of the World, and the Poſterity of *Adam* in the Race of *Seth*, that thereby he might eſtabliſh the true Worſhip of *God*; ſo [d] *Sanchoniatho* from the Records at *Berytus* gives us an Account of the Creation, and the Poſterity of the firſt Man, whom he calls πρωτόγονον, or *The firſt produced* in the Race of *Cain*, that thereby he might eſtabliſh the *Pagan Idolatry*. He alſo calls the Son of *Adam* Γένον, *Genos*, and his Wife Γενεὰ, *Genea*, which ſeems to be a Derivation

Serm. III.

[c] Acts vii. 22. [d] Of this the learned Biſhop *Cumberland* hath given us an excellent Account in his Book intitled, *Sanchoniatho*.

Serm. III.

tion from the Word *Cain*, with the Addition of the Genders, as uſual in the *Greek Language*. *Moſes* ſaith, that [e] *In the Beginning* when *God created the heavens and the earth, the earth was without form and void*, or a confuſed Chaos, *and darkneſs was upon the face of the deep*, until the *waters were gathered together, and the dry land appeared*. And *Sanchoniatho* ſaith, that *the Principle of the Univerſe was a dark and windy Air*, or a Wind made of dark Air, *and a turbulent evening Chaos*; and that *theſe things were boundleſs, and for a long Time had no Bound nor Figure*. And he ſaith, that *this Mixture compleated, was the Beginning of the Creation of all things*. *Moſes* ſaith, that the *Spirit of God*, or another Perſon in the *Trinity moved upon the face of the waters*, or ſate upon it, as a Bird doth on Eggs, to produce the reſpective Forms out of the reſpective Matter. And *Sanchoniatho* ſaith, that *out of this Chaos by the Help of* [f] *a Wind, was begotten* [g] Mot, which ſome call *Mud*,

[e] Gen. i. 1, 2, 9, 10. [f] The *Hebrew* Word רוח in Gen. i. 2, may ſignify, either the *Spirit*, or the *Wind*. [g] The before-mentioned learned Prelate, *page* 4, adds, Though the learned *Bochart* hath given

a

Mud, and others the Putrefaction of a watery Mixture. And *of this came all the Seed of this Building, and the Generation of the Univerſe.* And *Sanchoniatho* adds, *Of the Wind* Colpias, *and his Wife* Baau *were produced our firſt Parents.* And then as *Moſes* gives *ten Generations* from *Adam* to *Noah*; ſo Serm. III.

a ſatisfactory Account of moſt of the *Phœnician* Words contained in this Fragment, for which I ſhall refer you to him; yet I think, he hath not been ſo happy in the very firſt, which is *Môt*, he drawing it from an *Arabick* Word, which ſignifies the firſt Matter of things. Whereas *Sanchoniatho* makes it not the firſt material Principle, but χάος θολερὸν, a *filthy* turbulent Chaos, and expreſly affirms, that *Môt* was begotten by a Mixture of Principles, which were before it.

I think therefore (ſaith he) that it may better be accounted for from another *Arabick* Word, which needs no ſuch Changes, as he is forced to preſume. The learned may find it in Dr. *Caſtle's Heptaglot*, under the Root מות the 33d and 34th Words in the *Arabick* being *Mâtha* and *Mauthon* (مَاثَ commiſcuit, maceravit, diſſolvitque rem in aquâ, et مَوْثٌ confuſio) The Verb ſignifies to ſteep or macerate in Water; the Noun denotes ſuch a Confuſion and Solution, as is thereby made; a mucilage, as Phyſicians ſpeak. Or as I apprehend it, a thick Puddle before its Settlement. And thus θολερὸς in *Greek* is interpreted by *Scapula*, turbidus, cui opponitur limpidus, purus, propriè de aquâ et rebus liquidis dicitur.

Serm. III.

ſo *Sanchoniatho* gives *ten Generations* in the Hiſtory of his principal Line. *Baau* is certainly the ſame with the *Hebrew* Word בהו *Bohu*, Gen. i. 2, which we tranſlate *Void*, And *Colpias* is certainly another *Hebrew Word*, or קול פי יה with a *Greek* Termination, which we may tranſlate, *The Voice of the Mouth of the Lord.* And as there are [h] ſeveral Words in this Author of an *Oriental* Tranſlation; ſo I cannot but agree with ſome learned Men, [i] who derive this alſo from the ſame *Original.* So that in *Sanchoniatho* we have *The Lord, the Mouth of the Lord,* and *the Voice of the Mouth of the Lord,* in a Stile very agreeable to the *Holy Scriptures.*

[h] As *Baau* or בהו mentioned before, and *Môt*, or موت; ſo he tranſlates *Zopheſemin*, or in *Hebrew* צופי שמים by the Spies or Overſeers of Heaven, meaning the Angels, as Gen. ii. 1. And he ſaith, that *they thought the Sun to be the only Lord of Heaven*, calling him *Beel-ſamin*, or בעל שמים which in the *Phœnician* Language is *Lord of Heaven*, as Deut. iv. 19, *and* xvii. 3. 2 Kings xvii. 16, *and* xxi. 5, *and* 2 Chron. xxxiii. 3, 5. Thus the Moon is alſo called *The Queen of Heaven*, Jer. vii. 8, *and* xliv. 17, 18, 19, 25. [i] Bocharti Geographia Sacra, *pag.* 706, *lin.* 29. *Shuckford's* ſacred and profane Hiſtory connected, *Preface, page* 42. An Eſſay on the Uſefulneſs of Oriental Learning, *printed* 1739, *page* 10.

tures. Thus *David* ſaith, [k] *By the Word of the Lord were the heavens made, and all the hoſt of them by the* [l] *breath of his mouth.* [m] *He ſpake the word, and they were made; he commanded, and they were created.* And *Moſes* [n] ſaith, *The* Lord *ſaid, Let it be ſo, and it was ſo.* And as for the *Voice of the Lord*, the *Pſalmiſt* ſpeaks of it [o] ſix Times in a moſt lofty Manner in one Place, beginning with theſe Words, the *Voice of the Lord is mighty in operation; the Voice of the Lord is a glorious Voice.* And *Moſes* [p] ſpeaks of the *Voice of the Lord*, as that which terrified *Adam*, when he had forfeited his Innocency. So that the Doctrine of the *Trinity* ſeems to be revealed to *Adam*; which is the Reaſon, that both *Moſes* and *Sanchoniatho* give us ſuch Intimations of it in the Hiſtory of their Times. Be-

Serm. III.

 ſides,

[k] Pſal. xxxiii. 6. [l] Here the Word רוח or Breath is the ſame with the Word *Spirit*, Gen. i. 2. [m] Pſal. cxlviii. 5. [n] Gen. i. 3, 6, 7, 9, 11, 14, 15, 20, 24, 26, 27. Here it may be obſerved, that as the *Hebrew* Word קול or *Voice*, Gen. iii. 8, 10. is taken from the *Arabick* Verb قَالَ dixit concavo و; ſo the *Hebrew* Verb אמר to ſay, in all theſe Places is taken from the *Arabick Verb* أَمَرَ to command. [o] Pſal. xxix. 4, 5, 6, 7, 8. [p] Gen. iii. 8, 10.

ſides, It is alſo certain, that they had a Notion of the *Incarnation of the Son of God*, ſince after the Fall, when they had the Promiſe, [q] that *the ſeed of the woman ſhould bruiſe the ſerpent's head*, ſhe expected, that the promiſed Seed would be *God*, and be born of her, and therefore [r] when *ſhe conceived and bare a ſon, ſhe called his name Cain*, or an *Obtaining*; ſaying, *I have gotten* or obtained *a man*, even Jehovah, or *the Lord*, as it is in the *Hebrew*. And when ſhe found her Miſtake, as a Mother, at the Birth of her ſecond Son, ſhe called his Name *Abel*, which ſignifies Vanity.

All that I ſhall obſerve from what hath been ſaid, is this. The Doctrine of the *Trinity* was clearly intimated in many Places of the *Old Teſtament*, and more clearly expreſſed in many Places of the *New*, inſomuch that it hath been the conſtant Belief in all Ages from the Creation of the World. It was the Belief of our *firſt Parents*, and might from them be delivered to *Methuſelah*, who was born two hundred forty three Years before the Death of *Adam*. *Methuſelah* might convey it to *Noah*, who were

[q] Gen. iii. 15. [r] Gen. iv. 1, 2.

Cotemporaries for ſix hundred Years. *Shem* might convey it to *Abraham*, who lived till he was an hundred and fifty Years old, beſide the other Revelations of this Truth which *Abraham* had. It was recorded in the two great Libraries erected in *Noah*'s Time, one in *Aſia*, and the other in *Africa*. Though it was but obſcurely mentioned by *Moſes* and the *Prophets*; yet it was the Belief of the *Jews* for ſome Centuries before *Our Saviour*'s Time, in his Time, and for ſome Centuries after, and from them, though very imperfectly, conveyed to *Greece*, *Egypt*, *Perſia* and *Chaldea*. It was ſo fully revealed in the *New Teſtament*, that it was the conſtant Belief of the primitive *Chriſtians* for the firſt Ages, and confirmed by the four firſt *General Councils* in the ſtrongeſt Terms. The Gift of *Miracles* continued in the four firſt Centuries, and continued only among the Profeſſors hereof. And thus [s] *God* ſeemed to *bear Witneſs* to the Truth of this Doctrine *both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will.* All they, who died *Martyrs* for their

Serm. III.

[s] Heb. ii. 4.

Serm. III. Religion either by the Hands of *Pagan* or *Popiſh* Perſecutors, died in this Faith; and we may believe them to be ſincere in their ſtricteſt Search after Truth, as well as in the Profeſſion of it. Though the Church of *Rome* corrupted many other Articles of Faith, yet they attempted no Innovations in this, and all their Schoolmen are ſound, and agree with us herein. Ever ſince *Luther*'s Time the *Proteſtants* have generally agreed in this Point, as appears from the *Confeſſions* of all the *reformed Churches*, and in all Nations beyond the Seas they continue the ſame to this Day. With us all who are ordained do ſolemnly ſubſcribe to the three famous Creeds, and the two firſt Articles of our Religion, where theſe Doctrines are expreſſed in the cleareſt and fulleſt Terms; and all other Teachers, who expect the Benefit of the Toleration do the ſame. Now if this is an Error, it is ſtrange, that the *Prophets*, who loudly complained of the Faults in their Times, that *Our Saviour*, who inveighed againſt the Errors of the *Scribes* and *Phariſees*, and the *Apoſtles*, who ſpoke plainly againſt other *Hereticks*, and ſuch who ſhould come

in later Ages, particularly the *Church of* Serm. III.
Rome, and told us of their Doctrines in a very particular Manner, ſhould never give a Word of Caution in this Reſpect, but leave all Mankind in all Ages to run into it without the leaſt Contradiction. If it is alledged, that there have been ſome in all Ages, who have denied this Doctrine, we cannot but own it, but either their Numbers have been few, or their Duration ſhort. We know, that there have been ſome, and perhaps in all Ages, who have argued againſt the Being of a *God*, and the Authority of the *Scriptures*; but I hope we ſhall not admit of this to be a good Plea for *Atheiſm* or *Infidelity*. When *Arianiſm*, and other *Hereſies* of this Nature did chiefly prevail in the *fourth*, *fifth*, and *ſixth Centuries*, it is lamentable to read in *Eccleſiaſtical Hiſtory* the Murders and Barbarities, the Feuds and Animoſities, which were occaſioned by it; and the ſad Conſequence was the utter Overthrow of the Church of *God*, and the Removal of his Candleſtick out of its Place, by Letting in *Mahometaniſm* into *Aſia*, and *Popery* into *Europe*. And [t] if

[t] John v. 14.

Serm. III.

ever we expect to be *made whole*, let us beware, that *we ſin no more* in the ſame Manner, *leſt a worſe thing*, if poſſible, *ſhould come upon us.* [u] *All theſe things happened unto* others *for examples, and they are written for our admonition, upon whom the ends of the world are come.* And therefore he that *thinketh he ſtandeth*, ſhould *take heed, leſt he fall.* If ſome fall from theſe Articles, it is no more than what hath been foretold, and it may confirm to us the Truth of the *Holy Scriptures.* St. *Paul* ſaith in general Terms, [x] *There muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you.* And St. *Peter* is more particular, [y] telling us, that *there were alſo falſe prophets among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord, that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their own pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.* And what the Opinion of St. *John* was, we may learn from

[u] 1 Cor. x. 11, 12. [x] 1 Cor. xi. 19. [y] 2 Pet. ii. 1, 2.

from the whole *Epiſtle*, out of which I have taken the Text, and from his Behaviour to *Cerinthus*, who denied the *Divinity* of *Our bleſſed Saviour Jeſus Chriſt*. Thus are we cautioned in the one Caſe, but not in the other; ſo that I leave it to any reaſonable Man to judge, which is the ſafeſt of the two. So much for the paſt and preſent Caſe. And as for Futurity, Our *bleſſed Saviour* commands [z] his *Apoſtles*, and their Succeſſors to *baptize all nations in the name of the Father, and of the Son, and of the Holy Ghoſt, Teaching them to obſerve all things, whatſoever* he *hath commanded* us, and upon our Practiſing this Duty, and Believing the Faith into which we are baptized, we ſhall be ſaved, and in Reſpect of his Power, his Majeſty, his Grace, and his Spirit, he *will be* with his Church *always, even to the End of the World.* And if like St. *Peter*, we ſincerely confeſs, [a] that *he is Chriſt the Son of the living God*, we have a Promiſe, that upon *the rock* of this Confeſſion he *will build* his *Church, and the gates of Hell ſhall not prevail againſt it.* To conclude therefore, when we hear our excellent Serm. III.

[z] Matth. xxviii. 19, 20. [a] Matth. xvi. 16, 17, 18.

Serm. III.

cellent Doxology, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, we may truly and properly anſwer, [b] *As it was in the Beginning, ſo it is now, and ever ſhall be, world without End*; and learn to aſcribe, as it is moſt due, to the *three Perſons*, and *one* infinite, coeternal and conſubſtantial *God* all Honour and Glory, Might, Majeſty, Dominion, Praiſe, Love and Adoration, both now and for evermore. *Amen.*

[b] *He who would know the Opinions of the primitive Fathers concerning the Antiquity of the* Chriſtian *Religion, may conſult* Euſebius de Præparatione Evangelicâ, *lib.* 10. *per totum.* Clemens Alexandrinus, *lib.* 1. Strom. *pag.* 320. Tertullian's *Apology, cap.* 47, *and* Theodoret de curandis Græcis affectibus, Serm. II. de Principio.

SER-

SERMON IV.

Preached *February* 7, 1739-40.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

IN the two laſt Sermons on theſe Words I endeavoured to prove, That the *Plurality* in the *Divine Eſſence* is a *Trinity*, or conſiſted of *three Perſons*; or that *there are three Perſons in the Unity of the Divine Eſſence.* I ſhall now endeavour to prove, That theſe *three Perſons* are The *Father*, the *Son*, and the *Holy Ghoſt.* Serm. IV.

For

For the Proof hereof we need no more than the Words of the Text, *There are three that bear record in heaven, the Father, the Word*, or the *Son* of *God, and the Holy Ghoſt; and theſe three are one.* However this is not the only Place in the *New Teſtament*, where this great Myſtery is fully recorded. When our *bleſſed Saviour* conſtituted his Church, he gave his *Apoſtles* [a] a particular Direction to *make Diſciples of all Nations, by baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* And accordingly when St. *Paul* prayed for the *Corinthians*, the Subject of his Petition was, that [b] *the grace of our Lord Jeſus Chriſt*, or the *Son* of *God, and the love of God* the *Father, and the communion of the Holy Ghoſt* might *be* with them all *for evermore.* And [c] when *Our Saviour* was baptized of St. *John* in *Jordan*, and ſtood near the River, the *Holy Ghoſt deſcended on him* in the Shape of a Dove, *and there came a voice from heaven*, or from *God* the *Father, ſaying, This is my beloved Son,*

[a] Matth. xxviii. 19, 20. [b] 2 Cor. xiii. 14. [c] Matth. iii. 13. *to the End.* Mark i. 9, 10, 11. Luke iii. 21, 22.

Son, in whom I am well pleaſed. An [d] *eminent Jew* quotes a Teſtimony from the Book of *Zohar*, where he explains the Text of *Moſes* thus, [e] *The Lord*, or Jehovah, *and our God, and the Lord are one.* And in Expounding the ſame, he begins with *Jehovah* firſt mentioned, and ſaith, *He is the Beginning of all things, the Antient of Antients, the Garden of Roots, and the Perfection of all things, and he is called The Father. The other*, or *Our God, is the Depth of Rivers, and the Fountain of Sciences, which proceed from that Father, and is called The Son. The other*, or Jehovah, *he is the Holy Ghoſt, who proceeds from them both, and is called The Meaſure of the Voice. He is One, ſo that one concludes with the other, and unites them together. Neither can one be divided from the other. And therefore he ſaith, Hear, O Iſrael; that is, join together this Father, the Son, and the Holy Ghoſt, and make him one Eſſence, and one Subſtance. For whatſoever is in the one, is in the other. He hath been the whole, he is the whole, and he will be the whole.* Serm. IV.

Peter

[d] Rabbi Simeon Ben Johai. Markanti *in Legem, fol.* 194. *col.* 3. [e] Deut. vi. 4.

Serm. IV.

Peter Galatinus [f] affirms, that the Repetition of *Holy* three Times in *Iſaiah* [g] doth expreſly ſhew to us the three *divine Perſons*. To prove this he appeals to *Rabbi Simeon* the Son of *Johai*, and to *Jonathan* the Son of *Uzziel* upon the Text. The firſt of which thus expounds the Place, *Holy, this is the Father, Holy, this is the Son, Holy, this is the Holy Ghoſt.* And the other as he ſaith, expounds it thus, *Holy, Father; Holy, Son; Holy, Holy Ghoſt.* Now what he ſaith of *Jonathan* is not ſo in the Copies, which we now have. But then he affirms poſitively, that it was ſo in the antient Copies of *Jonathan*, out of which the modern *Jews* have raſed it. He farther affirms, that *he ſaw theſe Words in an antient Copy, at that Time when the* Jews *were expelled the Kingdom of* Naples *by the King of* Spain, *in a Place, which he calls* Licii. He poſitively affirms, that he ſaw it in an antient Copy, and doth truly own, that it is not to be found in the Copies, which we now make uſe of, and I ſee no Cauſe to diſbelieve him. And his Inference is, that though this Doctrine is not in the *modern Talmu-*

[f] De Arcanis Catholicæ Veritatis, *lib.* 2. *cap.* 1. *pag.* 42. [g] Iſai. vi. 3.

Talmudiſts, yet it was full and clear in the *antient Cabbaliſts*. However *Rabbi Simeon* the Author before-mentioned ſaith, that *this Secret will not be revealed to every one, until the Meſſiah ſhall come. For then*, as he adds, *according to the* [h] *Words of* Iſaiah, *the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea.* And bleſſed be God, this Doctrine is ſo fully revealed in the *New Teſtament*, as he ſaid it would be, that I need no longer to inſiſt upon it, but proceed directly to the next Particular, which I propoſed to treat of, namely, Serm. IV.

Fifthly, That *The Father is God.* It muſt be owned, that in the *Old Teſtament*, where *God* is called a *Father*, it is meant *Our Father* either by Creation, Preſervation, or Adoption. But even there we find the *Son of God* mention'd as a divine Perſon, which will properly come under the next Head: But then we may argue, that if the *Son of God* is true and very *God*, then he muſt have a *Father* of the ſame Nature. For the Relation of Sonſhip ſuppoſes the other. But in the *New Teſtament*

[h] Iſai. xi. 9.

Serm. IV.

ment the *firſt Perſon* in the *Trinity* is ſometimes called [i] *the Father*, ſometimes [k] *God the Father*, and [l] ſometimes joined with the *Son* alone, and [m] in other Places joined with *the Son* and *the Holy Ghoſt*, and alſo called [n] *the Father of our Lord Jeſus Chriſt*. But as the *Father* is the firſt in Order, and the *Original* of the other two; ſo the Reality of his *Godhead* was never doubted by any, who believed the Authority of the *ſacred Scriptures*. And therefore there is no Occaſion to inſiſt any longer on the Proof hereof; ſo that I ſhall proceed to ſhew,

Sixthly, That *the Son is God*. For the Proof of this I ſhall conſider the Names by which this Perſon is called in the *Holy Scrip-*

[i] Matth. x. 27. Mark xiii. 32. Luke x. 22. John iii. 35, *&c.* Acts i. 4, 7, *and* ii. 33. Rom. vi. 4. Gal. i. 1, 3, 4. Eph. i. 3, 17, *and* ii. 8, *and* iv. 6, *and* v. 20. Col. i. 12, 19, *and* iii. 17. 1 Pet. i. 17. 1 John i. 2, 3, *and* ii. 1, 13, 15, 16, 22, 23, 24, *and* iii. 1, *and* iv. 14. 2 John *Verſe* 4, *and* 9, *and* Jude *Verſe* 1. [k] 1 Cor. xv. 24. Phil. ii. 11. 2 Tim. i. 2. Tit. i. 4. James i. 27, *and* iii. 9. 1 Pet. i. 2. *and* 2 John *Verſe* 3. [l] John i. 14, 18. Epheſ. vi. 23. 1 Theſſ. i. 1. [m] Matth. xxviii. 19. 1 John v. 7. [n] Rom. xv. 6. 2 Cor. i. 3, *and* xi. 31. Epheſ. iii. 14. Col. i. 3. 1 Pet. i. 3. 1 John *Verſe* 3.

Scriptures. And the firſt that I find is *The Son of God.* Thus *David* ſpeaks of him as the *Meſſiah*, [o] *I will declare the decree, which the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.* This the *Apoſtle* applies [p] to prove his Reſurrection, ſaying, *We declare unto you glad tidings, how that the promiſe, which was made to the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* And therefore the ſame *Apoſtle* ſaith in another Place, [q] that though *Jeſus Chriſt our Lord was made of the ſeed of David according to the fleſh*; yet he *was declared to be the Son of God with power, according to the Spirit of holineſs by the reſurrection of the dead.* And he farther adds, [r] that this *Son* of *God* is *the brightneſs of his Father's glory, and the expreſs image of his perſon*; and that he was *made ſo much better than the angels, as he had by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time,* Serm. IV.

[o] Pſal. ii. 7. [p] Acts xiii. 32, 33. [q] Rom. i. 4. [r] Heb. i. 3, 4, 5.

Serm. IV. *Thou art my Son, this day have I begotten thee.* And this is implied [s] in the laſt Verſe of the ſame Pſalm, *Kiſs the Son*, or pay him all Manner of Obedience from a Principle of Love, *leſt he be angry, and ſo ye periſh from the way, if his wrath be kindled yea but a little. Bleſſed are all they that truſt in him.* If then we muſt love him, if we muſt obey him, if we muſt fear his Wrath, becauſe our utter Ruin is the Conſequence of it, and if all who would be happy muſt truſt in him for the ſame; it follows clearly, that he is *true and very God*; ſince theſe are Acts of Devotion, which can be paid to no other. Thus alſo *Solomon* ſpeaks, [t] *Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name? and what is his Sons name, if thou canſt tell?* To this *Our Saviour* refers, when he ſaith, [u] *No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven.* As to his Conception on Earth, he was the *Son of man*; but in the other Reſpect

[s] Pſal. ii. 12. [t] Prov. xxx. 4. [u] John iii. 13.

Reſpect he was *in heaven*, and *came down* from thence; and no Man hath yet aſcended into Heaven ſo as to underſtand it perfectly. For who (as [x] the Prophet *Iſaiah* ſaith) *ſhall declare his* eternal *Generation*? The *Jews* carried this Notion into *Babylon*; for when *Shadrack*, *Meſhack* and *Abednego* were caſt into the fiery Furnace, [y] *Nebuchadnezzar ſaid, Lo, I ſee four men walking in the midſt of the fire, and they have no hurt; and the form of the fourth is like the Son of God.* And as the later *Jews* did believe, that there was a *Son of God*; ſo it is plain, that they took the Words in the higheſt Senſe imaginable, and not in ſuch a one, which ſome others have lately put upon it. For when *Our bleſſed Saviour* laid Claim to this Title, they inferred, that the [z] *Making of God to be his Father*, was the ſame, as if he had ſaid, that *being a Man, he made himſelf God*, and [a] *equal with God.* And when he was *adjured by the High Prieſt, to tell them, if he was the Chriſt the Son of God*, and had owned it, [b] *the High Prieſt* Serm. IV.

[x] Iſai. liii. 8. [y] Dan. iii. 25. [z] John x. 33. [a] John v. 18. [b] Matth. xxvi. 63, 64, 65, 66. Mark xiv. 61, 62, 63. Luke xxii. 67, 70, 71.

Serm. IV. *rent his cloaths, and ſaid,* that *he had ſpoken blaſphemy, and was guilty of death,* which ſhews, that they took theſe Words, *the Son of God,* to ſignify one who was real and very *God,* and equal to his *Father,* and that they did believe, that the *Chriſt* ſhould be *God* in this Senſe; only they did not believe, that *Jeſus* was the *Chriſt.* For if they had, they muſt alſo have believed, that [c] *he was in the form of God, and thought it not robbery to be equal with God, being* [d] *the brightneſs of his Father's glory, and the expreſs image of his perſon.*

And as it is plain from the Writings of the *New Teſtament,* that the *Jews* had this Opinion concerning *the Son of God;* ſo I think, that it appears alſo from the *Apocryphal Writings.* There is a [e] remarkable Paſſage in *Eſdras,* which I ſhall repeat at large. *I Eſdras ſaw upon the Mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs. And in the midſt of them, there was a young man of a high ſtature taller than all the reſt, and upon*

[c] Phil. ii. 6. [d] Heb. i. 3. [e] 2 Eſdras ii. 42, 43, 44, 45, 46, 47.

Serm. IV.

upon every one of their heads he ſet crowns, and was more exalted, which I marvelled at greatly. So I aſked the angel, and ſaid, Sir, what are theſe? He anſwered, and ſaid unto me, Theſe be they, that have put off the mortal cloathing, and put on the immortal, and have confeſſed the name of God; now they are crowned, and receive palms. Then ſaid I unto the angel, What young perſon is it, that crowneth them, and giveth them palms in their hands? So he anſwered and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them, that ſtood ſo ſtifly for the name of the Lord. Here we ſee, that this *Son of God* is exalted above the reſt. He rewards his faithful Servants, and [f] *they who confeſs him before men,* them *will he alſo confeſs before his Father, which is in heaven.* And to confeſs him is explained by Standing ſtifly for the Name of the *Lord*; which ſhews the Opinion of this Author, that the *Son of God* was *Lord* himſelf. In [g] another Chapter he deſcribes him as a *man aſcending, who waxed ſtrong with the thou-*

[f] Matth. x, 32, 33. Luke xii. 8, 9. [g] 2 Eſdras xiii. 2, 3, 4.

Serm. IV.

ſands of heaven, as [h] *Daniel* deſcribes him, *and when he turned his countenance to look, all the things trembled, that were ſeen under him. And whenſoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.* And then it follows, [i] *This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea, The ſame is he, whom God the higheſt hath kept a great ſeaſon, who by his own ſelf ſhall deliver his creature, and he ſhall order them that are left behind.* And then he adds, [k] *And the times ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen, which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending. And this my Son ſhall rebuke the wicked inventions of theſe nations, which for their wicked lives are fallen into the tempeſt. And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto*

[h] Dan vii. 9, 10. [i] 2 Eſdras xiii. 25, 26.
[k] 2 Eſdras xiii. 32.

unto fire. [l] *And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the depth of the ſea; even ſo can no man upon earth ſee my Son, or thoſe that be with him, but in the day-time,* or in the day when he ſhall be revealed. Here the *Son of God* is deſcribed, as in the *Old* and *New Teſtament*, as one who will take Vengeance, judge the World in Righteouſneſs, make all things tremble, as one who knows the Thoughts of the Heart, is incomprehenſible and inviſible. And certainly he who believes this of him, muſt believe, that he is true and very *God.* When the *three Chrildren* were caſt into the fiery Furnace, [m] *Nebuchadnezzar* ſaid with Aſtoniſhment, *Behold I ſee four men walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God*; which is thus [n] explained in the *Song of the three Children*; *The Angel of the Lord came down into the oven together with Azarias and his fellows, and ſmote the flame of the fire out of the oven; and made the midſt of the furnace, as if it had been a moiſt* Serm. IV.

[l] 2 Eſdras xiii. 52. [m] Dan. iii. 24, 25. [n] The Song of the three Children, *Verſe* 26, 27.

whiſtling wind, ſo that the fire touched them not at all, neither hurt, nor troubled them. Now it is plain, that this *Angel of the Lord* was accounted a divine Perſon, becauſe he had divine Honours paid him, as I intend, *God* willing, to prove at another Time. And therefore the *Son of God*, according to the Opinion of the *Jews*, muſt alſo be true and very *God*.

The next Word, which I find to expreſs the *ſecond Perſon* in the *Trinity*, is *Wiſdom*, of which *Solomon* ſpeaks at large [o] in the eighth Chapter of the *Proverbs*, in ſuch a Manner as cannot be aſcribed to any Attribute, but may properly be aſcribed to a Perſon, which ſpeaks, ſaying, [p] *Counſel is mine, and ſound wiſdom, I am underſtanding, I have ſtrength. By me kings reign, and princes decree juſtice. By me princes rule and nobles, even all the judges of the earth*, though all are not wiſe. However this is agreeable to the Words of the *Pſalmiſt*,

[o] Prov. viii. 1 to 32. [p] *From this Text it is plain, that by* Wiſdom *is meant ſome ſubſtantial Being. Or otherwiſe it muſt be affirmed, that an Accident hath an Accident called by the ſame name. As* I Wiſdom have ſound Wiſdom, *which is monſtrouſly abſurd.*

iſt, [q] *God is the judge, he putteth down one,* Serm. IV.
and ſetteth up another. The Lord poſſeſſed me in the beginning of his way, before his works of old. And thus St. *John* ſaith, [r] *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.* Here the *Septuagint* by a Miſtake of a Letter tranſlated it, ἔκτισέ με, *created me.* The *Arians,* who affirmed, that the *Son of God* was a Creature, took a great Advantage of this Tranſlation, and indeed it was unanſwerable, the primitive *Chriſtians* of thoſe Times being unacquainted with the Original. Thus it continued for above ſeventy Years, until St. *Hierome,* applying himſelf to the Study of the *Hebrew* Language, found the Word to be קנני *hath poſſeſſed me,* as we tranſlate it, and therefore it was a Miſtake in the Tranſcribers of the *Septuagint,* who put ἔκτισέ με, hath *created me,* inſtead of ἔκτησέ με, hath *poſſeſſed me.* But that which is obſervable is, that the Orthodox *Chriſtians* never denied, that this Text was

[q] Pſal. lxxv. 6, 7. [r] John i. 1, 2, 3.

Serm. IV. was ſpoken of the *ſecond Perſon* in the *Trinity*, when the Denial thereof would have been ſo ſerviceable to their Cauſe. Taking it therefore for granted by all, that theſe Words were ſpoken of the *Son of God*, the following Words declare his Divinity and Eternity in the ſtrongeſt Terms. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were ſettled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world. When he prepared the heavens, I was there; when he ſet a compaſs upon the face of the depth: When he eſtabliſhed the clouds above; when he ſtrengthned the fountains of the deep: When he gave to the ſea his decree, that the waters ſhould not paſs his commandment; when he appointed the foundations of the earth: Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him, Rejoicing in the habitable parts of the earth;* and

and my delights were with the ſons of men. Serm. IV.
Thus after he took Fleſh, and came to dwell among us, *God the Father* [s] declared by a voice from heaven, *This is my beloved Son, in whom I am well pleaſed*; and before his Incarnation he frequently appeared [t] as the *Angel* or *Meſſenger* of his *Father*. Accordingly he is often mentioned [u] as a *real Subſiſtence*, and as the *Creator of the World*, that [x] *God* the *Father by Wiſdom made the heavens*. And the *Pſalmiſt* [y] ſpeaks in more general Terms with this Ejaculation. *O Lord, how manifold are thy works, in* or by *Wiſdom* as by an Inſtrument *haſt thou made them all, the earth alſo is full of thy riches*. And *Solomon* ſaith, [z] *The Lord by Wiſdom hath founded the earth: by Underſtanding hath he eſtabliſhed the heavens. By his Knowledge the depths are broken up, and the clouds drop down their dew*. The *Unity* of the *Godhead* hath done this by the *Trinity* of *Perſons*. And in other Texts, where a *Trinity* is intimated, this *divine Wiſdom* is put in

[s] Matth. iii. 16, 17. Mark i. 9, 10, 11. Luke iii. 21, 22. [t] *This will appear under the next Head.*
[u] Prov. i. 20, *and* viii. 1, *&c. and* ix. 1, *&c. and* Job xxviii. 12 *to* 28. [x] Pſal. cxxxvi. 5. [y] Pſal. civ. 24. [z] Prov. iii. 19, 20.

in the ſecond Place. Thus [a] in *Iſaiah*, *The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgment and righteouſneſs. And Wiſdom and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation: the fear of the Lord is his treaſure.* And more than once by the Prophet *Jeremiah*, who ſpeaking of the Creation ſaith, [b] *The Lord hath made the earth by his power, he hath eſtabliſhed the world by his Wiſdom, and hath ſtretched out the heavens by his diſcretion.*

That this was the Opinion of the antient *Jews* appears, becauſe in their *Paraphraſes* they have made no material Alteration from the Senſe of theſe Texts, and ſpeak of this *Wiſdom*

[a] Iſai. xxxiii. 5, 6. [b] Jer x. 12, *and* li. 15. *And it may be obſerved from* Prov. iii. 13 *to* 21, *where ſuch glorious things are ſpoken of* Wiſdom, *which cannot truly be attributed to any thing but a divine Eſſence. And when we are told, that* Happy is the Man that findeth Wiſdom, *and Verſe* 21, *where we are exhorted to* keep ſound Wiſdom and Diſcretion, *with a Promiſe, Verſe* 23. Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble; *it is confirmed, Verſe* 26. For Jehovah *or the Lord* ſhall be thy confidence, and ſhall keep thy foot from being taken. *As if this* Lord *and* Wiſdom *was the ſame thing.*

Serm. IV.

Wiſdom as ineſtimable, and incomprehenſible, and perfectly known to *God* alone. The ſame Opinion alſo had the Authors of the Books of the *Apocrypha*. In [c] the firſt Chapter of the Book, which goes under the Name of *The Wiſdom of Solomon*, there are theſe Words, *Into a malicious ſoul wiſdom ſhall not enter: nor dwell in the body, that is ſubject unto ſin. For Wiſdom is a loving Spirit, and will not acquit a blaſphemer of his words; for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue.* Here this *Wiſdom* is called a *Spirit*, and not an Attribute only, one who pardons or not pardons Sins, and as the *Apoſtle* ſaith, [d] *a God with whom we have to do, before whom all things are* manifeſt, *naked and open.* In [e] another Place the ſame *Author* is more large for twelve Verſes together, where he ſaith, that this *Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her. She preventeth them that deſire her, in making herſelf firſt known unto them. She goeth about ſeeking*

[c] Wiſd. i. 4, 6. [d] Heb. iv. 12, 13. [e] Wiſd. vi. 12 *to* 24.

Serm. IV.

ing ſuch as are worthy of her, ſheweth herſelf favourable unto them in the ways, and meeteth them in every thought. And *the deſire of wiſdom maketh us near unto* God, *and bringeth to a kingdom.* And in the next Chapter [f] *Wiſdom is the worker of all things, in whom is an underſtanding ſpirit, holy, only begotten,* that is of the *Father, manifold, ſubtle, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, who cannot be letted, ready to do good, Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtle ſpirits. For Wiſdom is more moving than any motion; ſhe paſſeth and goeth through all things by reaſon of her pureneſs. For ſhe is the breath of the power of God, and a pure influence or ſtream flowing from the glory of the Almighty; therefore can no defiled thing fall into her.* For *ſhe is* [g] *the brightneſs of everlaſting light, the unſpotted mirror of the power of* God, *and the image of his goodneſs. And being but one ſhe can do all things; and remaining in herſelf ſhe maketh*

[f] Wiſd. vii. 22, *to the End.* [g] Wiſd. vii. 26, *compared with* Heb. i. 3.

maketh or createth *all things new: and in* Serm. IV.
all ages entring into holy ſouls ſhe maketh them friends of God and prophets. For God loveth none, but him that dwelleth with Wiſdom. For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light ſhe is found before it. And *vice ſhall not prevail againſt Wiſdom.* And [h] in the next Chapter, *Wiſdom reacheth from one end to another mightily, and ſweetly* or profitably *doth ſhe order all things. She is converſant with God, ſhe magnifieth her nobility:* yea, [i] *the Lord of all things himſelf loved her. For ſhe is privy to,* or a Teacher of *the myſteries of the knowledge of God, and a lover of his works.* No one can read theſe Paſſages, and compare them with what is ſaid of *Chriſt Jeſus* [k] in the *New Teſtament,* but he muſt conclude, that they are ſpoken of him, and of him as true and very *God.* And [l] in the next Chapter, *God ordained,* or created *man through*

[h] Wiſdom *Chap.* viii. *throughout, particularly Verſe* 1, 2, 3, 4. [i] Matth. iii. 17. Mark i. 11. Luke iii. 22. John iii. 35, *and* v. 20. [k] John i. 18, *and* iii. 33, *and* v. 20, *and* xvi. 27. [l] Wiſdom ix. 1, 2, 3.

Serm. IV. *through his Wiſdom, that he ſhould have dominion over the creatures, which he had made, and order the world according to equity and righteouſneſs, and execute judgment with an upright heart.* That this [m] *Wiſdom ſits by the throne of God.* That [n] *ſhe was with God, and knoweth his works, and was preſent, when he made the world, and knew what was acceptable in his ſight, and right in his commandments,* And [o] *ſhe knoweth and underſtandeth all things,* and [p] comes from *the holy heavens, and from the throne of the glory of God,* and therefore is vaſtly different from what we have by Nature, or from what can be acquired either by Education or Induſtry. In the next Chapter he tells us the Actions of this *Wiſdom* from the *Creation* of the *World* to the *Departure* of the *Iſraelites* out of *Egypt,* [q] *She preſerved the firſt formed father of the world, and brought him out of his fall,* or [r] as *Moſes* ſaid, *The Seed of the Woman,* the promiſed *Jehovah,* as *Eve* apprehended it, *did bruiſe the ſerpent's head.* And [s] *ſhe gave him power to*

[m] Wiſdom ix. 4. [n] Wiſdom ix. 9. [o] Wiſdom ix. 11. [p] Wiſdom ix. 10. [q] Wiſdom x. 1. [r] Gen. iii. 15. [s] Wiſdom x. 2.

to rule over all things, which *Moſes* [t] tells us, was the Act of *God* alone. After this [u] he tells us what this *Wiſdom* did for *Noah*, *Abraham*, *Lot*, *Jacob*, *Joſeph*, *Moſes* and the *Iſraelites*, and aſcribes to it all thoſe Actions, which in the *Old Teſtament* are aſcribed to *God* alone. In the eleventh Chapter he tells us, how this *Wiſdom* puniſhed the *Egyptians*, and delivered the *Iſraelites*, all which Acts *Moſes* attributes to *God* alone. And [x] the Inference is, that *God would not, that the works of his Wiſdom ſhould be idle.* The Author of *Eccleſiaſticus* begins his Book thus, [y] *All Wiſdom cometh from the Lord, and is with him for ever. Who can find out the height of heaven, and the breadth of the earth, and the deep, and Wiſdom? Wiſdom hath been* [z] *created before all things, and the Underſtanding of prudence from everlaſting. To whom hath the root of Wiſdom been revealed? or who hath known her wiſe counſels? Unto whom hath the knowledge of Wiſdom been made manifeſt? and who hath underſtood her great experience?* Serm. IV.

K

[t] Gen. i. 26, 28, 29, 30. [u] Wiſdom x. *throughout.* [x] Wiſdom xiv. 5. [y] Eccluſ. i. 1 *to* 11. [z] Eccluſ. i. 4.

Serm. IV.

ence? This is like the Expreſſion of St. *Paul,* [a] *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! There is one wiſe, and greatly to be feared, the Lord ſitting upon his throne.* [b] *He created her, and ſaw her, and poured her out upon all his works.* And [c] *Wiſdom raineth down ſkill, and knowledge of underſtanding, and exalteth them to honour, that hold her faſt.* Much to the ſame Purpoſe he hath in [d] the fourth, [e] ſixth, [f] fourteenth, [g] twenty fourth, and [h] laſt Chapters, which would be too tedious to relate. I ſhall only add one Quotation more from [i] the Author of the Book of *Baruch,* who gives us this Direction. *Learn where is Wiſdom, where is ſtrength, where is underſtanding, that thou may'ſt know alſo where is length of days* [k] and *life, where is the light of thine eyes and peace. Who* [l] *hath found out her place? or who hath come into her treaſures? It hath not been*

[a] Rom. xi. 33. [b] Eccluſ. i. 9. [c] Eccluſ. i. 19. [d] Eccluſ. iv. 11 *to* 20. [e] Eccluſ. vi. 18 *to* 32. [f] Eccluſ. xiv. 20 *to the End.* [g] Eccluſ. xv. 1 *to* 9. [h] Eccluſ. *Chap.* xxiv. *throughout.* [i] Eccluſ. li. 13 *to* 22. [k] Baruch iii. 14, 15. [l] *Like to this is* John i. 4, *and* v. 40.

been heard of in Canaan, neither hath it been ſeen in Teman. [m] *The Agarenes that ſeek Wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding, none of theſe have known the way of Wiſdom, or remember her paths,* becauſe they had no notion of it as a *divine Perſon* really ſubſiſting in the *Unity* of the *Godhead.* [n] *Who hath gone up into heaven and taken her, and brought her down from the clouds? No man knoweth her way, nor thinketh of her path. But he that knoweth all things, knoweth her, and hath found her out with his underſtanding.* And at laſt he concludes thus, [o] *This is our God, and there ſhall no other be accounted of in compariſon of him. He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved. Afterward did he ſhew himſelf upon earth, and converſed with men.* I cannot think on this Expreſſion, but it brings to my Mind that of St. *John,* [p] *The Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only Begotten*

[m] Baruch iii. 22, 23. [n] Baruch iii. 29, 30, 31, 32. [o] Baruch iii. 35, 36, 37. [p] John i. 14.

of the Father full of grace and truth. Thus we ſee how the *Jews* before *our Saviour*'s Time had a Notion of this *Wiſdom* as a *divine Being* diſtinct from the *Father*. And therefore when *Philo* the *Jew*, who lived in the Time of our *Saviour* and his *Apoſtles*, ſpeaks ſo often of *Him, who is attended with his two Supream Powers*, he did not mean bare Attributes, but *Subſtantial Perſons* inſeparably joined with the *One Being*. And though theſe Authors, being led away with the Error of the Tranſcribing of the *Septuagint*, ſpeaks of *Wiſdom* [q] as what *The Lord created*; yet it is plain, that they did not mean it according to the *Arian* Notion; becauſe they ſpeak of it as being from everlaſting, which the *Arians* deny. And indeed a Creature (as we apprehend it) from everlaſting is a Contradiction. I ſhall therefore conclude this Diſcourſe with the Expreſſion of two eminent Apoſtles. The firſt is St. *Paul*, [r] *Now to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever, Amen.* And the other is St. *Jude*, [s] *Now unto him that*

[q] Prov. viii. 22. [r] 1 Tim. i. 17. [s] Jude, *Ver.* 24, 25.

that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding great joy, To the only wise God our Saviour be glory and majesty, dominion and power both now and for ever and ever. Amen. Serm. IV.

SERMON V.

Preached *March* 6, 1739-40.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

Serm. V.

IN the laſt Sermon I endeavoured to prove the *Divinity* of the *ſecond Perſon* in the *Trinity* from the Names, whereby he is called in the *Holy Scripture*, particularly *the Son of God*, and *the Wiſdom of God*. I ſhall now proceed to another Name, by which his Divinity is evident, and that is *An Angel*.

The Word *Angel* both in *Hebrew* and *Greek* ſignifies a *Meſſenger*, or a Perſon ſent, and thus we are told in the *New Teſtament*, that [a] *God the Father ſent his Son into the world*, ſo that all the Texts of this Nature in the *Old Teſtament* do plainly refer to him. And as [b] *he who is ſent, is not greater than he who ſent him*; ſo if this Perſon is proved to be *God*, then it follows, that the other, or *firſt Perſon* in the *Trinity*, is *God* alſo.

The firſt Inſtance that we read of this *Angel*'s Appearing, [c] was to *Hagar*, when ſhe fled from her *Miſtreſs Sarah*, who *found her by a fountain of water in the wilderneſs*, and [d] *bade her return and ſubmit herſelf*, telling her withal what a numerous Iſſue ſhe ſhould have by the Child, that ſhe then went with, and what Sort of Man he ſhould be. Now this *Angel* ſpoke in the Style of *God*, ſaying, [e] *I will multiply thy*

[a] Matth. x. 40. Luke ix. 48. John iv. 34, *and* v. 23, 24, 30, 36, 37. John vi. 38, 39, 40, 44, 57, *and* vii. 16, 18, *and* viii. 16, 18, *and* ix. 4, *and* x. 36, *and* xi. 42, *and* xii. 44, 45, 49, *and* xiii. 20, *and* xiv. 24, *and* xv. 21, *and* xvi. 5, *and* xvii. 3, 18, 21, 23, 25. Gal. iv. 4. 1 John iv. 9, 10. [b] John xiii. 16, *and* xv. 20. [c] Gen. xvi. 7. [d] Gen. xvi. 9, 10. [e] *Ibid.*

ſeed exceedingly. Thus [f] when *Rachel ſaid to Jacob, Give me children, or elſe I die, Jacob ſaid, Am I in God's ſtead,* and *David* ſaid, [g] *Lo, children and the fruit of the womb are an heritage and gift, that cometh of the Lord.* And ſhe and *Moſes* alſo underſtood it in this Senſe. For [h] ſhe called the Name of the *Lord,* that *ſpake unto her, Thou God ſeeſt me.* And the Well where ſhe was, took its Name accordingly. And [i] at another Time the *Angel* of *God* called to her, and ſaid concerning her Son *Iſhmael, I will make him a great nation,* which no created Angel could ſay.

After this [k] when *God* was ſaid to tempt *Abraham,* he commanded him to take his *only Son Iſaac, whom he loved, and offer him up in the land of Moriah for a burnt offering.* Now Burnt Offerings were offered to *God* alone, and yet [l] *the Angel of the Lord called unto Abraham out of heaven, and ſaid, I know, that thou feareſt God, ſeeing thou haſt not with-held thy Son, thine only Son from me.* And [m] *the Angel of the Lord called unto*

[f] Gen. xxx. 1, 2. [g] Pſal. cxxvii. 3. [h] Gen. xvi. 13, 14. [i] Gen. xxi. 17, 18. [k] Gen. xxii. 1, 2. [l] Gen. xxii. 11, 12. [m] Gen. xxii. 15.

Serm. V.

unto Abraham out of heaven the ſecond time, And ſaid, By myſelf have I ſworn, ſaith the Lord, that becauſe thou haſt done this thing, and haſt not with-held thy ſon, thine only ſon, That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which is upon the ſea ſhore, And thy ſeed ſhall poſſeſs the gate of his enemies, and in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice; which [n] before was ſaid to be the Voice of *God*, to whom *Abraham* intended to offer up his Son, and [o] who (as the *Apoſtle* ſaith) *becauſe he could ſwear by no greater, he ſwore by himſelf.*

We alſo read of two divine Appearances to *Iſaac*, the firſt was [p] in *Gerar*. When he was ready to go down into *Egypt*, *God* bade him continue in *Canaan*, and gave him a Promiſe in theſe Words, *I will be with thee, and will bleſs thee*; *for unto thee and to thy ſeed will I give all theſe countries, and I will perform the oath, which I ſware unto Abraham thy father.* And therefore the God, who appeared to *Iſaac*, was the *Angel*, who called

[n] Gen. xxii. 1, 2. [o] Heb. vi. 13, 14. [p] Gen. xxvi. 2, 3, 4, 5.

Serm. V. called twice to *Abraham* out of heaven, and bleſſed him, when he was about to ſacrifice his only Son. After that, [q] when *Iſaac* returned to *Beerſheba*, the *Lord appeared unto* him the ſame Night, and ſpake in the ſame Manner, *I am the God of Abraham thy father, fear not, for I am with thee, and will bleſs thee, and multiply thy ſeed for Abraham my ſervant's ſake. And he builded an altar there, and called on the name of the Lord*; which we may reaſonably ſuppoſe to be the ſame *Angel*, who appeared to him before.

When *Jacob* fled from *Eſau* his Brother, and [r] *came to Bethel*, he had as glorious a Viſion of the *divine Majeſty*, as can be imagined. *He took of the ſtones of that place, and put them for his pillow, and lay down in that place to ſleep. And he dreamed, and behold a ladder ſet upon the earth, and the top of it reached unto the heavens, and behold the angels of God*, thoſe of an inferior Order, *aſcending and deſcending on it. And behold, the Lord ſtood above it, and ſaid, I am the Lord God of Abraham thy father,*

[q] Gen. xxvi. 23, 24, 25.

[r] Gen. xxviii. 10 *to the End.*

father, and the God of Iſaac: the land where- Serm. V.
on thou lieſt, to thee will I give it, and to thy ſeed. And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth; and in thee and in thy ſeed ſhall all the families of the earth be bleſſed. And behold, I am with thee, and will keep thee in all places whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done that which I have ſpoken to thee of. It is plain, that *Jacob* had the moſt ſolemn Apprehenſions of this imaginable. He ſaid, *Surely the Lord is in this place, and I knew it not. And he was afraid, and ſaid, How dreadful is this place? This is no other but the houſe of God, and this is the gate of heaven.* He conſecrated the Place for divine Worſhip, by Setting up a Pillar, and Pouring Oil upon the Top of it. He called the Name of the Place *Bethel*, or *the Houſe of God.* He vowed a Vow, ſaying among other things, *This ſtone, which I have ſet for a pillar, ſhall be God's houſe, and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.* After this *God* [s] *ſaid unto*

[s] Gen. xxxv. 1, 6, 7.

unto Jacob, Ariſe, go up to Bethel, and dwell there, and make there an altar unto God, that appeared unto thee, when thou fleddeſt from Eſau thy brother. So Jacob came to Luz, which is in the land of Canaan (that is Bethel) he and all the people, that were with him, And he built there an altar, and called the place El Bethel, or the *God of Bethel: becauſe there God appeared unto him when he fled from the face of his brother.* And he ſpeaks of it to *Joſeph*, ſaying, [t] *God Almighty appeared unto me at Luz in the land of Canaan and bleſſed me, And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and will make of thee a multitude of people, and will give this land to thy ſeed after thee for an everlaſting poſſeſſion.* Now this *God Almighty*, who appeared in this ſolemn Manner, attended by ſo many Angels, was no other than this *Angel* of the *Lord*, or *ſecond Perſon in the Trinity.* For it is ſaid in [u] another Place, That *Jacob* ſaid, *the Angel of God ſpake unto me in a dream, ſaying, I have ſeen all that Laban doth unto thee. I am the God of Bethel, where thou anointedſt the pillar, and*

[t] Gen. xlviii. 3, 4. [u] Gen. xxxi. 11, 12, 13.

and where thou vowedſt a vow unto me. Serm. V.

This ſame *God* is ſaid alſo to appear unto [x] *Jacob* again, when he came out of *Padan Aram*, and bleſſed him. And *God ſaid unto him, I am God Almighty. The land which I gave to Abraham and Iſaac, to thee will I give it, and to thy ſeed after thee will I give the land. And God went up from him.* It is plain, that *Jacob* took him for the ſame Perſon, becauſe he conſecrated a Pillar, called the Name of the Place *Bethel*, and uſed the ſame Ceremonies, which he had done on the former Occaſion.

When *Jacob* returned from *Laban* to *Mahanaim*, it is ſaid, [y] that *he wreſtled* with a Perſon, who appeared to him, or ſtrove earneſtly in Prayer. He ſaid, *I will not let thee go, except thou bleſs me. And he ſaid, Thy name ſhall be called Iſrael; for as a prince haſt thou power with God, and with men, and haſt prevailed. And Jacob called the name of the place, Peniel*, or The Face of God. *For* (ſaith he) *I have ſeen God face to face.* The Prophet *Hoſea* thus explains the Text, [z] *Jacob by his ſtrength had power*

[x] Gen. xxxv. 9 *to* 16. [y] Gen. xxxii. 24, *to the End.* [z] Hoſ. xii. 3, 4, 5.

Serm. V. *power with God: Yea, he had power over the Angel, and prevailed: he wept and made ſupplication unto him; he found him in Bethel, and there he ſpake with us. Even the Lord God of hoſts, the Lord is his memorial.*

When *Abraham* ſent his *Servant* [a] to take a Wife for his Son *Iſaac*, he told him, that *the Lord God of heaven ſhould ſend his Angel before him, and proſper him in his undertaking.*

When *Jacob* bleſſed the two *Sons of Joſeph*, he [b] uſed this Expreſſion, *God, before whom my fathers Abraham, and Iſaac did walk, the God, who fed me all my life long until this day; The Angel, who redeemed me from all evil, bleſs the lads.* I think, that all theſe Expreſſions amount to the ſame thing; but if a *Trinity* is implied in them, it is certain, that *Jacob* prays, and pays divine Adoration to the *Angel* or *ſecond Perſon*, as much as to either of the other; and thereby acknowledges him to be *the God, before whom his fathers did walk.*

When *Moſes kept the flock of Jethro his father-in-law,* [c] *the Angel of the Lord appeared*

[a] Gen. xxiv. 7, 40. [b] Gen. xlviii. 15, 16.
[c] Exod. iii. 1, *&c. to the End, and Chap.* iv. v. vi.

peared unto him in a flame of fire out of the midſt of a buſh. And when Moſes wondered at it, a Voice came to him from the buſh, which ſaid to him, I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face; for he was afraid to look upon God. And the Lord ſaid, I have ſurely ſeen the affliction of my people, who are in Egypt, and I am come down to deliver them, and to bring them into the land of Canaan. And I will ſtretch out my hand, and ſmite Egypt with all my wonders. And when *Moſes* aſked, *What was his Name?* He anſwered, *I AM THAT I AM. And thus ſhalt thou ſay unto the children of Iſrael. I AM hath ſent me unto you.* And *God ſaid* moreover *unto Moſes, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you: this is my name for ever, and this is my memorial unto all generations.* This the Prophet *Iſaiah* doth thus deſcribe, [d] He was a *Saviour* unto them. *In all their affliction he was afflicted, and the Angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all*

Serm. V.

[d] Iſai. lxiii. 9.

Serm. V.

all the days of old. Now *God* would not have *Moſes* tell the *Iſraelites* that which was not true. And therefore we may be ſure, that it was not a created *Angel*, but *God* himſelf that appeared unto him. But why then ſhould *Moſes* call him an *Angel*, as we find he did? He could not be a created *Angel* for the Reaſons mentioned. He muſt therefore be *God*, and yet he muſt appear as an *Angel*, that came on a Meſſage from *God*, or as *another Perſon* different from the firſt in the *ever bleſſed Trinity*. He muſt therefore be the *Lord their God, who brought them out of the Land of Egypt*, which was evident not only to the *Jews*, but even *Balaam* a Heathen [e] confeſſed, that *God brought them out of Egypt*. Accordingly we find him remarkably concerned in this Affair; for [f] when the *Iſraelites* paſſed through the Red Sea, the *Angel of the Lord, who went before the camp of Iſrael, removed, and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them. And it came between the camp of the Egyptians, and the camp of Iſrael, and it was a cloud and darkneſs to them, but it gave light*

[e] Num. xxiii. 22, *and* xxiv. 8. [f] Exod. xiv. 19, 20.

Serm. V.

light by night to theſe; ſo that the one came not near the other all the night. And [g] *the Lord commanded Moſes*, or as the *Pſalmiſt* expreſſeth it, [h] *He ſpake unto them out of the cloudy pillar*, that he ſhould ſtretch out his Hand over the Sea, for the Deſtruction of the *Egyptians*. And [i] *thus the Lord ſaved the Iſraelites that day out of their hand. And Iſrael ſaw that great work, which the Lord did upon the Egyptians. And the people feared the Lord, and believed the Lord.* If we look into the *New Teſtament*, St. *Stephen* tells us [k] exactly the ſame, that the *Angel of the Lord appeared to Moſes in the wilderneſs of mount Sinai, in a flame of fire in a buſh*, where he calls himſelf *the God of Abraham, and the God of Iſaac, and the God of Jacob.* That [l] *God ſent Moſes to be a ruler and a deliverer, by the hands of the Angel, who appeared unto him in the buſh.* And [m] *This is that Moſes, who was in the church in the wilderneſs, with the Angel, who ſpake unto him in mount Sinai, and with our fathers, who received the*

 lively

[g] Exod. xiv. 26. [h] Pſal. xcix. 7. [i] Exod. xiv. 30, 31. [k] Acts vii. 30. [l] Acts vii. 35. [m] Acts vii. 38, 39, 40.

Serm. V. *lively oracles, to give unto us,* and *whom the Iſraelites would not obey,* when they made the golden Calf. This *Moſes* thus deſcribes, [n] *Moſes went up unto God, and the Lord called unto him out of the mountain, ſaying, Thus ſhalt thou ſay unto the houſe of Jacob, and tell the children of Iſrael, Ye have ſeen, what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myſelf. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people; for all the earth is mine. And ye ſhall be unto me a kingdom of prieſts, and an holy nation.* So that according to St. *Stephen,* it was this *Angel of the Lord,* and not *God the Father,* who appeared upon Mount *Sinai,* and made a Covenant with the *Iſraelites,* who [o] delivered to them the *ten Commandments,* and [p] Laws concerning the Adminiſtration of Juſtice, who [q] gave him the Pattern of the Tabernacle, who [r] reſented their Idolatry, and [s] puniſhed them accordingly, and is ſo conſtantly called

[n] Exod. xix. 3, 4, 5, 6. [o] Exod. *chap.* xx. [p] Exod. *chap.* xxi, xxii, xxiii. [q] Exod. *chap.* xxv. *to* xxxii. [r] Exod. xxxii. 7, *&c.* [s] Exod. xxxii. 35.

called by the Name of the *Lord*, or *Jehovah*, throughout the Books of *Exodus*, *Leviticus* and *Numbers*. And the *Iſraelites* themſelves confeſſed, that [t] when they cried unto the *Lord*, *he heard their voice, and ſent an Angel, and brought them forth out of Egypt*. Serm. V.

When *Balaam* was ſent for to curſe the *Iſraelites*, the [u] *Angel of the Lord went forth to withſtand him*, and when he gave him Leave with this Limitation, [x] *only the word, which I ſhall ſpeak unto thee, that ſhalt thou ſpeak*; it is plain, that only *Balaam* took him at that Time for a divine Being, when he ſaid, [y] *The word, that God, or the Lord putteth into my mouth, that ſhall I ſpeak*; and that he alſo deſcribes him in the ſame Manner, that it was [z] *God*, or the *Lord* himſelf, *who put the words into Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.*

And as it was this *Angel* of the *Lord*, who brought them out of *Egypt*; ſo he is pro-

[t] Num. xx. 16. [u] Num. xxii. 22, 23, 24, 25, 26, 27, 31, 32, 34. [x] Num. xxii. 35. [y] Num. xxii. 38, *and* xxiii. 26. [z] Num. xxiii. 5.

Serm. V. promiſed, [a] as the *Perſon*, who ſhould bring them into *Canaan*. Thus he is promiſed to *Moſes* in theſe Words, [b] *Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your tranſgreſſions: for my name is in him. But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy to thy enemies, and an adverſary to thy adverſaries. For my Angel ſhall go before thee.* Here he is deſcribed as one, who forgives Sins, which is the Property of *God* alone. And the *Lord* ſaith, *My name is in him*, which all who have any Skill in the *Hebrew* Language, know can ſignify only this, The *Eſſence of God* is in him, or he is by Nature true and very *God*. Accordingly when they were entered into the Land of *Canaan*, [c] and *Joſhua was by Jericho*, it is ſaid, that *he lifted up his eyes, and looked, and behold there ſtood a man*, or this very Angel *over againſt him with his ſword drawn in his hand; and Joſhua went unto him, and ſaid*

[a] Exod. xxxii. 34. Exod. xxxiii. 2. [b] Exod. xxiii. 20, 21, 22, 23. [c] Joſh. v. 13, 14, 15.

ſaid unto him, Art thou for us, or for our adverſaries? And he ſaid, Nay, but as captain of the Lords hoſt am I now come. This made *Joſhua* look upon him as a divine Perſon, for he *fell on his face to the earth, and did worſhip him*, he paid him the Honour, which is due to *God* alone, *and ſaid unto him, What ſaith my Lord unto his ſervant?* Now this Captain of the *Lord*'s Hoſt was ſo far from Refuſing divine Worſhip, which a created *Angel* would have done, that he ſpoke to *Joſhua*, in the ſame Language, as [d] when he appeared to *Moſes* in a Flame of Fire in the Buſh, *He ſaid unto Joſhua, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, is holy*, made ſo by the immediate Appearance of *God* himſelf. And *Joſhua* did ſo. Serm. V.

When the Children of *Iſrael* fell to Idolatry, [e] this *Angel of the Lord came up from Gilgal*, and ſaid what no one but the true *God* could have ſaid without Blaſphemy. *He ſaid, I made you to go up out of Egypt, and have brought you into the land, which I ſware unto your fathers, and I ſaid, I will never*

[d] Exod. iii. 4, 5, 6. Acts vii. 31, 32, 33, 34.
[e] Judges ii. 1, 2, 3, 4, 5.

Serm. V.

never break my covenant with you. But ye have not obeyed my voice. Wherefore have ye done this? Wherefore I alſo ſaid, I will not drive out the inhabitants of the land from before you. And it came to paſs, when the Angel of the Lord ſpake theſe words, that the people lifted up their voice and wept. And they ſacrificed there unto the Lord.

At another Time [f] the *Angel of the Lord* appeared unto *Gideon, and ſaid unto him, The Lord is with thee.* And of him it is ſaid, that *the Lord*, or *Jehovah looked upon him*, and frequently, [g] that *the Lord ſpake unto him.* And [h] when *Gideon perceived that it was the Angel of the Lord*, he *ſaid, Alas, O Lord God, for becauſe I have ſeen an Angel of the Lord face to face. And the Lord ſaid unto him, Peace be unto thee, thou ſhalt not die. And Gideon built an altar unto the Lord, and called it Jehovah Shalom*, or *the Lord of Peace.* All which makes it appear, that when *Gideon* knew, that it was *the Angel of the Lord*, he looked upon him as a *divine Perſon.*

At

[f] Judg. vi. 11, 12, 13. [g] Judg. 6. 14, 16, 23, 25, *and Chap.* vii. 2, 4, 5, 7, 9. [h] Judg. vi. 22.

Serm. V.

At another Time the *Angel of the Lord* appeared [i] unto the *Wife of Manoah*, and ſpoke to her concerning the Birth of *Samſon*. And when he appeared to [k] *Manoah* himſelf, who would have provided a Kid for him, He ſaid, *If thou will offer a burnt offering, thou muſt offer it unto the Lord.* But the Reaſon of this Expreſſion is ſaid to be, becauſe *Manoah knew not that he was the Angel of the Lord.* And when *Manoah* aſked him, *What was his name!* He anſwered, *Why aſkeſt thou thus after my name, ſeeing it is Wonderful!* Or as the Prophet *Iſaiah* ſaith of him, [l] *His name ſhall be called Wonderful, Counſellor, the mighty God, and the everlaſting Father.* And [m] as ſoon as *Manoah knew that he was an Angel of the Lord, he ſaid to his wife, We ſhall ſurely die, becauſe we have ſeen God.* And it is certain, that [n] *Gideon* had the ſame Apprehenſion, which they grounded on the Text, where [o] *the Lord ſaid unto Moſes, Thou canſt not ſee my face; for there ſhall*

[i] Judg. xiii. 3. [k] Judg. xiii. 16, 17, 18. [l] Iſai. ix. 6. *The Word in the original* Hebrew, *which we tranſlate* Secret, *or* Wonderful, *is the ſame in both theſe Texts.* [m] Judg. xiii. 21, 22. [n] Judg. vi. 22. [o] Exod. xxxiii. 18, 19, 20.

Serm. V. *no man ſee me and live.* From whence it appears, that *Gideon* and *Manoah*, when they knew him to be this *Angel*, they looked upon him to be *Jehovah*, or true and *very God.* And therefore when *David* prayed for the Deſtruction of his Enemies, he expreſſed himſelf thus, [p] *Let them be as the chaff before the wind; and let the Angel of the Lord chaſe them. Let their way be dark and ſlippery; and let the Angel of the Lord perſecute them.* And when he ſpeaks of the Bleſſings conferred upon the true Servaats of *God*, he ſaith, [q] *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*

When *Solomon* ſpoke of the Reverence, which was to be uſed in the Time of divine Worſhip, and eſpecially in the Houſe of *God*, he ſaith, [r] *Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel, that it was an error. Wherefore ſhould God be angry at thy voice, and deſtroy the work of thy hands?*

I ſhall add but one Text more out of the *Old Teſtament*, which is that of the Prophet

[p] Pſal. xxxv. 5, 6. [q] Pſal. xxxiv. 7. [r] Eccleſ. v. 6.

I

Prophet *Malachi*, who ſpeaking of the Ma- Serm. V.
niſeſtation of *Chriſt Jeſus* in the Fleſh, as then drawing near, ſaith, [s] *Behold, I will ſend my Meſſenger*, or *John* the Baptiſt, as it is [t] fully explained by three *Evangeliſts*, *and the Lord*, or *Jehovah whom ye ſeek, ſhall ſuddenly come to his temple, even the Meſſenger*, or as it is in the *Hebrew*, the *Angel of the covenant*, or as St. *Paul* calls him [u] *Jeſus the Mediator of the new covenant, whom ye delight in. Behold he ſhall come, ſaith the Lord of hoſts.* Here this *Angel* of the Covenant is expreſly called *Jehovah*, whom the *Jews* did ſeek, and therefore it is a full Evidence, that he was true and *very God.*

And that this was the Opinion of the *antient Jews*, appears from ſeveral Paſſages in the *Apocrypha*, where they not only make Mention of Angels in general, but of this moſt eminent *Angel* in particular. When *Shadrack*, *Meſhack*, and *Abednego* [x] were caſt into the fiery Furnace, *Nebuchadnezzar the king ſpake* with Aſtoniſhment, *Behold,*

[s] Mal. iii. 1. [t] Matth. xi. 10. Mark i. 1, 2. Luke i, 76, *and* vii. 27. [u] Heb. xii. 24. [x] Dan. iii. 25.

Serm. V. *Behold, I ſee four men walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God*; which is [y] thus explained in *The Song of the three holy Children.* But *the Angel of the Lord came down into the oven together with Azarias and his fellows, and ſmote the flame of the fire out of the oven: And made the midſt of the furnace, as if it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt, nor troubled them.* When *Tobit* ſent his Son *Tobias* into *Media*, he [z] prayed for him in theſe Words, *God, who dwelleth in heaven, proſper your journey; and the Angel of God keep you company.* And [a] he pacified his Wife, ſaying, *He ſhall return in ſafety. For the good Angel will keep him company, and his journey ſhall be proſperous.* And *Baruch* [b] adviſeth the Captives in *Babylon* to ſay in their Hearts, *O Lord, we muſt worſhip thee*, adding this Reaſon to enforce it, *For my Angel is with you; and I my ſelf caring for your ſouls.* All this cannot be ſpoken of the Angels in general, to whom [c] *God gives* the *Charge* of his Servants, *to*

[y] Dan. iii. 26. [z] Tobit v. 16. [a] Tobit v. 20, 21. [b] Baruch vi. 6, 7. [c] Pſal. xci. 11, 12. Matth. iv. 11. Luke iv. 10, 11.

to keep them *in all their ways*, and to *bear* them *in their hands, leſt* they *daſh* their *feet againſt a ſtone*; and [d] *who are miniſtring ſpirits, ſent forth to miniſter unto them, who ſhall be heirs of ſalvation.* But it may be truly applied to that *one Being*, who in the *Wiſdom of Solomon* is [e] ſaid to be *the brightneſs of everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs, who being but one can do all things.* And who is [f] more fully deſcribed by St. *Paul*, as the *Son* of *God, the brightneſs of his glory, and the expreſs image of his perſon, who upholds all things by the word of his power. Who was made ſo much better than all the reſt of the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he ſhall be to me a Son. And again, when he bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him.* Theſe Words are ſuppoſed by many to be taken from Serm. V.

[d] Heb. i. 14. [e] Wiſd. vii. 16. [f] Heb. i. 3, &c. *See* Dr. *Knight*'s *Lectures, Sermon* II. *Page* 39, &c.

Serm. V. from [g] that of the *Pſalmiſt*, *Worſhip him all ye gods.* But they rather refer to the Song of *Moſes* in *Deuteronomy*, as tranſlated by the moſt antient *Jews* in the Edition of the *Septuagint*. And by whatſoever Authority they were added to the *Greek*, they are confirmed by the Authority of St. *Paul*, who quotes them in Company with other Paſſages of the *Old Teſtament*; and they are an infallible Key to the Knowledge of the *God*, who is here ſpoken of.

The [h] Place of the Song, in which the Words are found, is read thus according to the *Hebrew*. *Rejoice, O ye nations, with his people; for he will avenge the blood of his ſervants.* But according to the *Septuagint*, the Verſe begins with the following Words, *Rejoice, O ye heavens with him; and let all the angels of God worſhip him, Rejoice, O ye nations, with his people.* The Text is proper, as it is thus rendered, and agrees with other Places of *Scripture*, where Heaven and Earth are exhorted to rejoice in View of the Judgments of *God* on the Wicked. [i] *Let the heavens rejoice*, ſaith the *Pſalmiſt*,

[g] Pſal. xcvii. 7. [h] Deut. xxxii. 43. [i] Pſal. xcvi. 11, 13.

Serm. V.

Pſalmiſt, and let the earth be glad before the Lord. For he cometh, for he cometh to judge the earth. He ſhall judge the world with righteouſneſs, and the people with his truth. Now he, who receives Worſhip upon this Account, ſpeaks thus of himſelf, [k] *See now, that I, even I, am he, and there is no god with me. I kill, and I make alive, I wound, and I heal, and there is none, that can deliver out of my hand.* That this is the Language of the great *God*, is evident of itſelf. That *Chriſt* ſpoke it, is evident, as it is quoted in the Epiſtle to the *Hebrews*, where he, who promiſes this Deliverance to the Church, is the ſame, who is praiſed or worſhipped by the Angels in the Proſpect of Performing it. And as the Words of *Chriſt* thus ſpoken are infallibly true; therefore he is really one with the true *God*.

Before I part with this Paſſage of St. *Paul*, I cannot but obſerve, how vaſtly in other Reſpects he gives to the *Son of God* a Preference beyond all the other Angels, in this Manner. [l] *To which of the Angels ſaid he at any time,* [m] *Sit thou on my right hand, until*

[k] Deut. xxxii. 39, 40. [l] Heb. i. 13. [m] Pſal. cx. 1.

Serm. V.

until I make thine enemies thy footſtool. And [n] *of the angels he ſaith,* [o] *Who maketh his angels ſpirits, and his miniſters a flaming fire. But unto the Son he ſaith,* [p] *Thy throne, O God, is for ever and ever; a ſcepter of righteouſneſs is the ſcepter of thy kingdom. Thou haſt loved righteouſneſs and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And* [q] *thou, Lord, in the beginning haſt laid the foundations of the earth, and the heavens are the work of thy hand.* [r] *They ſhall periſh, but thou remaineſt; and they all ſhall wax old, as doth a garment. And as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.* Certainly, there can be no one (as one would think) who conſiders all theſe Paſſages, how the *Apoſtle* exalts the *Son of God* above all other Angels, applies theſe Texts of *Scripture* to him, where he is called *God*, and *Lord*, or *Jehovah*, aſcribes the Creation of the World to him, and ſpeaks of his Kingdom and himſelf

[n] Heb. i. 7, 8, 9, 10, 11, 12. [o] Pſal. civ. 4. [p] Pſal. xlv. 6, 7. [q] Pſal. cii. 25. [r] Pſal. cii. 26, 27.

himſelf as eternal and unchangeable; I ſay, that no one can think of theſe things, but he muſt acknowledge, that the Perſon ſpoken of muſt be true and *very God* in the higheſt and ſtricteſt Senſe of the Words. Serm. V.

And that the *Jews* had a Notion of a divine Perſon, who appeared in the Shape of an *Angel*, is evident from the Names, which they gave to ſuch as appeared. Thus [s] *the great prince, who ſtands up for the children of God*, or [t] the *Arch-angel*, is called [u] *Michael* in the *Old and New Teſtament*, that is, *Who is like unto God?* The *Angel*, who brought the Meſſage to the *Virgin Mary*, is called [x] *Gabriel*, or *God prevaileth*. And in the *Apocrypha*, we find [y] Mention made of *Raphael*, or *God healeth*, and [z] *Uriel*, or *God is my Light*. So that they always gave him ſomething of a divine Title, as not knowing but he might really be a divine Perſon.

From

[s] Dan. xii. 1. [t] Jude, *Verſe* 9. [u] Dan. x. 13, 21, *and Chap.* xii. 1. Jude, *Verſe* 9. Rev. xii. 7. [x] Dan. viii. 16, *and Chap.* ix. 21. Luke i. 19, 26. [y] Tobit iii. 17, *and* v. 4, *and* viii. 2, *and* ix. 1, 5, *and* xii. 15. [z] 2 Eſdras i. 20.

Serm. V. From the Worſhip paid to this *Angel* under the *Old Teſtament*, which he ſometimes required, and never refuſed from thoſe, who knew him, it is plain, that the *Jews* could not look upon him as a created Being like other Angels. And as he was a Meſſenger ſent, ſo he could not be the Perſon, who ſent him, but another Perſon in the *undivided Trinity*, even that *Lord*, or [a] *Jehovah*, who was to take our Nature upon him, to come to his Temple, and the Meſſenger of the Covenant, whom the *Jews* expected. Though the *Jews* were addicted to the Idolatry of the *Canaanites*, and the neighbouring Nations, yet we never find that they worſhipped created Angels, but [b] rather the contrary. *Maimonides* hath a long Diſcourſe [c] on this Subject, where he ſaith, *That to pray to an Angel, or adore him for any Power proper to himſelf, or for that which is expreſſed in his Name, this is forbidden in the firſt Commandment*, Thou ſhalt have no other gods but me, And he might have added the Words of *Moſes*, [d] *Thou ſhalt worſhip the Lord*

[a] Mal. iii. 1. [b] *See* Tobit, *Chap.* xii. [c] De fundamentis, *lib.* 2. *cap.* 28. [d] Deut. vi. 13, *and* x. 20.

Lord thy God, and him only ſhalt thou ſerve; and that of *Iſaiah*, [e] *I am the Lord, that is my name*; *and my glory will I not give to another.* He ſaith, that *this is alſo the Opinion of another eminent Rabbi:* He adds, *All Kinds of Mercy flow from God alone. And there is no Being but God, who can ſhew abſolute Mercy. For*, ſaith he, *it cannot be expected but from him, in whom there are theſe four Conditions*; *Firſt, That he is unchangeable*; *Secondly, That he needs not the Help of any other*; *Thirdly, That he is able either to ſhew Mercy, or execute Vengeance*; *And, Laſtly, That nothing can hinder him from doing what he pleaſeth.* And having proved theſe Particulars, he adds, *Since then there is no one but God, in whom all theſe four Conditions are found*; *it is certain, that Mercy is not to be aſked, nor expected, but from God, according to the Saying of Moſes,* [f] *See now, that I, even I, am he.* And therefore, ſaith he, *We ought to pray to him alone, and not to another. For how ſhall any one pray to him, from whom he cannot obtain, what he prays for?* This exactly agrees with the Words of St. Serm. V.

M *Paul,*

[e] Iſai. xlii. 8, *and* xlviii. 11. [f] Deut. xxxii. 39.

Serm. V. *Paul*, [g] *Let no man beguile you of your reward in a voluntary humility and worſhipping of angels, intruding into thoſe things, which he hath not ſeen, vainly puft up in his fleſhly mind.* And he tells us, that it is an Affront to *Chriſt Jeſus* himſelf. It is the *not holding of him for the head, from which all the body, by joints and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.* And it is as expreſly contrary to [h] the Behaviour of the Angel, who ſhewed to St. *John* a Part of the *Revelations*. *For*, ſaith he, *I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the Angel, who ſhewed me theſe things. Then ſaid he unto me, See thou do it not: for I am thy fellow ſervant, and of thy brethren the prophets, and of them who keep the ſayings of this book, Worſhip God.* Or [i] in another Place, *Worſhip God; for the teſtimony of Jeſus is the Spirit of propheſy.* Or the *Spirit of Propheſy* teſtifies of *Jeſus* as the Object of our Worſhip.

It

[g] Coloſ. ii. 18, 19. [h] Rev. xxii. 8, 9. [i] Rev. xix. 10.

Serm. V.

It is therefore very ſtrange, that ſo eminent a Divine as [k] the late Dr. *Clarke* ſhould deny, that divine Worſhip or Adoration ought to be paid to the *Son of God*. This is a Step beyond what moſt of the *Arians* or *Socinians* are willing to go. But it is natural to fall from one Error to another, and eſpecially from Errors in Doctrine, to Errors in Practice. It is ſtrange, that ſo learned a Man did not conſider all the Inſtances of divine Adoration paid to him, as a Meſſenger ſent from *God the Father*, which I have already mentioned. And it is as ſtrange, that a Divine of the Church of *England* ſhould oppoſe her Practice in our *Litany*, our *Te Deum*, and ſeveral of our *Collects*. If *God the Father, when* [l] *he brought his only begotten Son into the world, ſaid, And let all the angels of God worſhip him*; there is no Reaſon for Men, for whoſe Sake he came thither, to refuſe him the Honour. St. *Stephen* prayed, ſaying, [m] *Lord Jeſus, receive my ſpirit.* St. *Paul* prayed for the *Corinthians*, that [n] *The grace of our*

[k] *See* Dr. Waterland's *Anſwer to* Dr. Clarke's *Expoſition on the Church Catechiſm.* [l] Heb. i. 6. [m] Acts vii. 59, 60. [n] 2 Cor. xiii, 14.

Serm. V. *Lord Jeſus Chriſt, and the love of God* the Father, *and the fellowſhip of the Holy Ghoſt might be with them.* And St. *John* prayed, ſaying, [o] *Come, Lord Jeſus, come quickly:* And no doubt, but *theſe things were written for our Example.* When *Ananias* exhorted St. *Paul* to [p] *be baptized, and waſh away* his *ſins, calling on the name of the Lord,* he meant calling on [q] *the Lord Jeſus, who appeared unto him in the way that he came,* as he himſelf explains it. St. *Paul* himſelf argues in the ſame Manner, [r] *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved. For there is no difference between the Jew and the Greek, for the ſame Lord over all is rich unto all that call upon him.* But *how ſhall they call on him in whom they have not believed.* The Force of his Argument is this. If we are *Chriſtians,* or hope to be ſaved by *Chriſt,* we muſt believe in him and confeſs him; and if we do this, we muſt call upon his Name, or pray to him. It is eaſy to quote a great Variety out of private

[o] Rev. xxii. 20, 21. [p] Acts xxii. 16. [q] Acts ix. 17. [r] Rom. x. 9, 10, 11, 12, 13, 14.

private primitive Fathers, where this Duty is preſſed upon us. But I rather choſe ſome Teſtimonies from whole Churches. In the Confeſſion, which we call the *Nicene Creed*, we ſay, that the *Holy Ghoſt is worſhipped and glorified together with the Father and the Son.* When the whole [s] Church of *Smyrna* wrote an Epiſtle to the Church of *Philomilium* concerning the Martyrdom of *Polycarp*, they ſay, *We can never forſake Chriſt, who died for the ſalvation of the whole World, and we can worſhip no other. For we worſhip Chriſt as the Son of God, and we love the Martyrs as Diſciples and Followers of the Lord.* And even [t] the Council of *Ariminum* writes to *Conſtantius*, that they *ſhall pour out together with the People their accuſtomed Prayers to God the Father Almighty, and to our Lord and Saviour Jeſus Chriſt his only begotten Son, for the proſperous State of the Roman Empire.* But we have a greater Teſtimony than all theſe, even that of *Jeſus Chriſt* himſelf, who ſaith, [u] *The Father judgeth no man; but hath committed all judgment to* Serm. V.

[s] Euſebii *Hiſt. Eccleſ. lib.* 4. *cap.* 15. [t] Socratis *Hiſt. Eccleſ. lib.* 2. *cap.* 37. [u] John v. 22, 23.

the Son; *That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, that ſent him.* So that if we ought to pray to the *Father*, we ought alſo to pray to the *Son*, leſt our Neglect of the one ſhould be interpreted as a Diſreſpect to both. And if we believe, that our *bleſſed Saviour* ſhall *come to be our Judge*; it is moſt abſurd, that we ſhould ſcruple to ſay, *Chriſt, have mercy upon us*, or refuſe to pray him to *help us his Servants, whom he hath redeemed with his precious Blood*, or *make us to be numbred with his Saints in Glory everlaſting*. And therefore to conclude; as we are taught to believe, that *the Son* and *the Holy Ghoſt* is very and *true God*, coeternal, coequal, and of one Subſtance with the *Father*; ſo let us learn always and upon all Occaſions to aſcribe unto each of theſe three Perſons all Honour and Glory, Might, Majeſty and Dominion, Worſhip, Praiſe, Love and Adoration both now and for evermore. *Amen.*

SERMON VI.

Preached *May* 1, 1740.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

IN the laſt Sermon I endeavoured to prove the Divinity of the ſecond Perſon in the ever bleſſed Trinity, as he was the *Angel*, who appeared to the Patriarchs, and others in the Time of the *Jewiſh* Law. I ſhall now endeavour to prove the ſame from the Name, by which he is called in the Text, which is *The Word*. Serm. VI.

Serm. VI.

That this Name ſignifies a divine Perſon, is plain, from what the ſame *Apoſtle* writes in [a] the firſt Verſes of his Goſpel, where he ſaith, *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, which was made.* And that by this Expreſſion he means *Chriſt Jeſus* himſelf and no other, is as evident, from what he [b] afterwards adds, *And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* Thus [c] in the *Revelations* he calls him *The faithful and true*; and adds, that *he was cloathed with a veſture dipped in blood, and his name is called The Word of God.* St. *Paul* deſcribes him [d] as omniſcient in theſe Words, *The Word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. Neither is*

[a] John i. 1, 2, 3. [b] John i. 14. [c] Rev. xix, 11, 12, 13, 14, 15, 16. [d] Heb. iv. 12, 13.

is there any creature, that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him, with whom we have to do. And St. *Peter* deſcribes him as the Creator of the World in the ſame Manner, [e] *By the Word of God the heavens were of old, and the earth ſtanding out of the water, and in the water.* And *by the ſame Word, the World, that then was, being overflowed with water, periſhed.*

This is exactly agreeable to the Scriptures of the *Old Teſtament*. *David* ſpeaks to *God* the Father, [f] ſaying, *I will worſhip toward thy holy temple, and praiſe thy name; becauſe thou haſt magnified thy name and thy Word above all things.* And like St. *John* and St. *Peter* he [g] aſcribes to him the Creation of the World, ſaying, *By the Word of the Lord were the heavens made; and all the hoſt of them by the breath of his mouth.* The Texts, which we render [h] *Enquire at the Word of the Lord*, are more properly in *Hebrew* thus, *Conſult the Word* of the *Lord.* In the Time of *Samuel* it is ſaid, [i] That *the Word*

[e] 2 Pet. iii. 5, 6. [f] Pſal. cxxxviii. 1, 2. [g] Pſal. xxxiv. 6. [h] 1 Kings xxii. 5. 2 Chron. xviii. 4. [i] 1 Sam. iii. 1.

Serm. VI. *Word of the Lord was precious in thoſe days*; which is thus explained, *There was no open Viſion* of his divine Majeſty, as it was frequently recorded to have been before. And when *Samuel* went to *Eli*, it is ſaid, [k] *Thus did* he, *before he knew the Lord, and before the Word of the Lord was revealed unto him*; which frequently happened afterward, as it is ſaid, [l] *The Lord appeared again in Shiloh; for the Lord revealed himſelf to Samuel in Shiloh by the Word of the Lord.* Or one divine Perſon was manifeſted by the actual Appearance of another. Thus the *Word of the Lord came* unto [m] *Samuel*, [n] to *Nathan*, [o] to *Shemaiah*, and [p] generally to all the Prophets, *ſaying* unto them, or telling them, what was fit for them to know themſelves, or reveal unto others. And [q] it came expreſly to *Ezekiel*, when he ſaw the glorious Majeſty of *God* ſurrounded by the Cherubims. It is ſaid of *Abraham*, [r] that the *Lord* proved the Sincerity of his Faith and

[k] 1 Sam. iii. 7. [l] 1 Sam. iii. 21. [m] 1 Sam. xv. 10. [n] 2 Sam. vii. 4. 1 Chron. xvii. 3. [o] 1 Kings xii. 22. [p] Gen. xv. 1, 4. 2 Sam. 24, 11, *and in above an hundred other Places, which may be ſeen in any common* Concordance. [q] Ezek. i. 3, [r] Gen. xxii. 1, *to* 20.

and Obedience by that great Affliction in Commanding him to offer up his only Son; which is, as the *Jews* explain it, [s] The *Word* of the *Lord* tried *Abraham*. Abraham ſaid, [t] *The Word of the Lord ſhall prepare me a Sheep*. Abraham prayed, [u] *in the Name of the Word of the Lord*. St. *Paul* ſaith on this Occaſion, [x] that *when God made this promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf, Saying, Surely bleſſing I will bleſs thee*. And the [y] *Chaldee Paraphraſt* ſaith, *The Lord ſaid, I have ſworn by my Word*, that he would bleſs *Abraham*, [z] becauſe he had obeyed his *Word*. And in the ſame Manner, [a] When *Joſeph* was *ſold for a bond ſervant, whoſe feet they hurt in the ſtocks, and the iron entered into his ſoul*, it is expreſly ſaid in the Text, That *the Word of the Lord tried him*. And of other Deliverances, which *God* is pleaſed in general to Serm. VI.

[s] Gen. xxii. 1. J. *Note, that in this and the following Quotations the Letter* H *ſignifies the* Hieruſalem Targum, *the Letter* J *that of* Jonathan, *and the Letter* O *that of* Onkelos. [t] Gen. xxii. 8. J. [u] Gen. xxii. 14. H. [x] Heb. vi. 13, 14. [y] Gen. xxii. 16. O. [z] Gen. xxii. 18. J. [a] Pſal. cv. 17, 18, 19.

to give to his People, it is ſaid, [b] *He ſent his Word and healed them; and delivered them from their deſtructions.* I might mention ſeveral other Texts of *Scripture*, which, I think, are beſt explained after the ſame Manner; but I ſhall omit them, becauſe theſe are ſufficient. I ſhall only add, that as a Plurality of Perſons is clearly expreſſed [c] at the Deſtruction of *Sodom* and *Gomorrah*, and each of theſe is called by the ſacred Name *Jehovah*, when *the Lord rained upon* theſe Cities *brimſtone and fire from the Lord out of heaven*; ſo the *Hieruſalem Targum* ſaith, that it came *from the Word of the Lord. Onkelos* ſaith, It came *from the Preſence of the Lord*; and *Jonathan* adds, that it came *from the Preſence of the Word of the Lord.*

That this was the Opinion of the antient *Jews* concerning the divine *Logos* or *Word*, will appear from ſeveral Paſſages in the *Apocrypha. David* ſaith, [d] *By the Word of the Lord were the heavens made*; and [e] the Son of *Syrach* ſaith, *By his Word all things*

[b] Pſal. cvii. 20. [c] Gen. xix. 24. [d] Pſal. xxxiii. 6. [e] Eccluſ. xliii. 26.

things conſiſt. The *Lord* [f] aſcribes to himſelf the Deſtruction of the Firſt-born in *Egypt.* And [g] *Moſes ſaid, Thus ſaith the Lord, At midnight will I go out into the midſt of Egypt. And all the firſt-born in the land of Egypt ſhall die*; which is thus explained in [h] the *Wiſdom of Solomon. While all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe: Thy Almighty Word leaped down from heaven out of thy royal throne, and brought thy unfeigned commandment as a ſharp ſword; and ſtanding up filled all things with death, and it touched the heavens, but it ſtood upon the earth. Then ſuddenly viſions of horrible dreams touched them ſore, and terrors came upon them unlooked for.* Here he is deſcribed as Almighty, and as in Heaven and Earth at the ſame Time, which is more than can be affirmed of any created Being; and as one ſo different from the Words ſpoken by *God*, that he puts in Execution the things, which *God* hath ſpoken. The *Lord* [i] aſcribes to himſelf Serm. VI.

[f] Exod. xi. 1, 9. Exod. xii. 1, 2, 12, 13, 14, 29.
[g] Exod. xi. 4, 5. Exod. xii. 23. [h] Wiſd. xviii. 14, 15, 16. [i] Gen. xvi. 14.

Serm. VI. himſelf the Raining down of *Manna* for the Uſe of the *Iſraelites* in the Wilderneſs. But the ſame *Author* [k] tells us, that even then *was it altered into all faſhions, and was obedient unto* God's *grace, which nouriſheth all things, according to the deſire of them that had need. That thy children, O Lord, whom thou loveſt, might know, that it is not the growing of fruits, which nouriſheth man; but that it is thy Word, which preſerveth them, that put their truſt in thee.* The *Lord* [l] oftentimes aſcribes to himſelf the Deliverance of the *Iſraelites* out of *Babylon:* And yet the Prophet *Baruch* [m] exhorts them thus, *Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the eaſt unto the weſt by the Word of the holy one, rejoicing in the remembrance of God.*

If we look into the Writings of *Philo the Jew,* and the *Chaldee Paraphraſts,* we ſhall find there innumerable Teſtimonies of this *Logos,* or *Word,* as a divine Perſon; and more particularly as the Angel, who appeared

[k] Wiſd. xvi. 24, 25, 26. [l] Jer. xxv. 12, 13. Jer. xxix. 10, 11. [m] Baruch v. 5.

peared unto the Patriarchs and Prophets, as *Jehovah*, or the *Lord*. Of which I have given a more particular Account in the laſt Sermon, and ſhall now repeat them in their Order. Serm. VI.

Philo the Jew tells us, [n] that it was the *Angel*, that is (as he explains it) the *Word* of *God*, who appeared to *Hagar* in the Wilderneſs. And [o] one of the *Chaldee* Paraphraſts ſaith, *She confeſſed before the Lord Jehovah, whoſe* Word *had ſpoken unto her.* And another ſaith, [p] *She confeſſed and prayed to the Word of the Lord, who had appeared unto her.* And [q] where the *Scripture* ſaith, that *God was with the Lad*, two of them expound it thus, *The Word of the Lord was his Support* or *Aſſiſtance.*

Philo ſaith, [r] that *this divine and holy Word,*

[n] De Cherubim, *p.* 83. C. De Profugis, *p.* 352. C. De Somniis, *p.* 466. B. [o] Gen. vi. 13. J. [p] Gen. xvi. 13. H. [q] Gen. xvi. 20. J *and* O. *It may be here obſerved, that all the Objections againſt the Authority of the* Chaldee Paraphraſts *in this Caſe are fully anſwered by* Stephanus Rittangelius *in his Book called* Libra Veritatis, *againſt one whom he calls* Irenopola, *printed* 1698, *and by* Biſhop Kidder, *in the Preface to the third Part of his* Demonſtration of the Meſſiah. [r] De Somniis, *p.* 461. A, D, E.

Serm. VI. *Word, as a King, commands ſome things to be done by ſome, he teaches others as a Maſter, he counſels others with excellent Sentences, and he communicates his Secrets to others as to Friends.* And among other Inſtances he ſaith, that *this Word firſt commanded Abraham to offer up his Son Iſaac, and afterward reſtrained him from his Purpoſe.* And the *Jeruſalem Targum* adds, [s] that when *Abraham found the Ram, and offered it up for a Sacrifice,* he *prayed unto the Word of the Lord, ſaying* among many other things, *Thou, O Lord, didſt ſpeak unto me, that I ſhould offer up my Son.* I ſhall farther obſerve, that as the *Paraphraſts* here, and in [t] other Places, mention *God* as ſwearing by himſelf; ſo it is plain, that they ſuppoſed the *Word* to be *God* in the higheſt and ſtricteſt Senſe. Thus the *Word* of the *Lord* is

[s] Gen. xxii. 16, 17, 18. H. [t] Gen. xxii. 16. O. Exod. vi. 8. O. Num. xiv. 30. O. Gen. xxii. 16. J. Exod. vi. 8. J. Exod. xv. 12. H. Exod. xxxii. 13. J. Num. xiv. 30, 35. J. Joſ. v. 6. Cant. ii. 12, 17. Iſai. xlv. 23. Iſai. liv. 9, *twice*, Iſai. lxiii. 1, 17. Jer. xxii. 5. Jer. xlix. 13. Jer. li. 14. Ezek. xvi. 8. Ezek. xx. 5, *twice*. Ezek. xx. 6, 15, 23, 28, 42. Ezek. xxxvi. 7. Ezek. xliv. 12. Ezek. xlvii. 14. Amos iv. 2. Amos vi. 8.

is [u] ſometimes ſaid to ſwear in the ſame Manner as *God* himſelf. And as *Moſes* commanded the *Iſraelites*, [x] ſaying, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his name*; ſo in the Paraphraſts Men are [y] often ſaid to ſwear by the *Word* of the *Lord*, whoſe Name is expreſſed in the Original; which plainly ſhews, that they ſuppoſed the *Word* of the *Lord* and his Name or Eſſence to be the ſame thing. Serm. VI.

When *Iſaac* went to *Gerar*, this *Angel*, or *God* himſelf ſpake to him thus, [z] *I will give thee all theſe countries, and I will perform the oath, which I ſware unto Abraham thy father.* So that it appears from the Text, that he who appeared unto *Iſaac*, was the ſame, who ſware to *Abraham*. But

[u] Exod. xvii. 16. J. Deut. xxxi. 7. J. Eccleſ. vi. 6. *Compare theſe Texts with the Original in* Exod. vi. 8. Num. xiv. 30. Deut. xxvi. 3, *and* Deut. xxxi. 7. [x] Deut. vi. 13, *and* Deut. x. 20. [y] Gen. xxi. 23, 24, 31. O. Gen. xxiv. 3. O. Gen. xxi. 23. J. Exod. xx. 7. J. Deut. iv. 11. J. Deut. vi. 13. J. Joſh. ii. 12. Joſh. ix. 19. Judg. xxi. 7. 1 Sam. xxiv. 22. 1 Sam. xxviii. 10. 1 Sam. xxx. 15. 2 Sam. xix. 7. 1 Kings i. 17, *who is called* The Lord, the God of Iſrael, *Verſe* 30. 1 Kings ii. 8, 23, 42. Pſal. lxiii. 12. Cant. vi. 8. [z] Gen. xxvi. 3.

Serm. VI. according to the *Targums*, it was *God* the *Word*, [a] who ſwore all this to *Abraham*. And [b] in other Places they tell us, that it was the *Word*, who ſwore as well to *Iſaac* as to *Abraham*, that he would give them the promiſed Land.

When *Iſaac* was at *Beerſheba*, *God* appeared to him, and told him, [c] *I am the God of Abraham thy father*. But [d] the *Targum* in another Place ſaith, that *Abraham* worſhipped and prayed to the *Word* of the *Lord*. And according to *Jonathan*, [e] *Iſaac* prayed for his Son *Jacob* with this Expreſſion, *The Word of the Lord give thee of the dew of heaven*. And in [f] another Place, where *Jacob* ſaith, *The God of my Father hath been with me*; he tranſlates it thus, *The Word of the God of my Father*, or, *The Word being the God of my Father*.

As to the many Appearances of *God* to *Jacob*, *Philo the Jew* tells us in ſeveral Places, that [g] it was the *Word*, which appeared

[a] Gen. xxvi. 5. O. Gen. xxvi. 3, 5. J. [b] Exod. vi. 8. O *and* J, *and* Exod. xxxii. 13. O *and* J. [c] Gen. xxvi. 3. [d] Gen. xxii. 14. J. [e] Gen. xxvii. 28. J. [f] Gen. xxxi. 5. J. [g] De Legis Allegoriis, *lib.* 2. *p.* 71. D, E.

peared ſo often to him, though he was called [h] *the Angel, who delivered him out of all his trouble.* It was the *Word*, that appeared unto him [i] in *Bethel*, that [k] directed him, how to manage *Laban*'s Flock, that [l] adviſed him to return unto the Land of his Kindred, that [m] appeared unto him in the Form of an *Angel*, and wreſtled with him, and [n] changed his Name to *Iſrael.* Serm. VI.

When *Jacob* was [o] at *Bethel*, *God* appeared unto him in the moſt ſolemn Manner on the Top of a Ladder, which reached to Heaven, as *Moſes* deſcribes it at large. *Jacob* gives [p] this Account of it to his Son *Joſeph*, *God Almighty appeared to me at Luz in the land of Canaan, and bleſſed me, and ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee for an everlaſting poſſeſſion.* Now at the Beginning of this Story, [q] where the Text ſpeaks of *Jacob*'s

[h] Gen. xlviii. 16. [i] *Lib.* De Migratione Abrahami, *p.* 304. E, *and* 305. A. [k] De Somniis, *p.* 460. F, G, *and p.* 461. A. [l] De Somniis, *p.* 460. G. [m] De Somniis, *p.* 454. E. [n] De Nominum mutatione, *p.* 819. C. [o] Gen. xxviii. 10, *to the End.* [p] Gen. xlviii. 3, 4. [q] Gen. xxviii. J *and* H.

Serm. VI.

cob's Setting out from *Beerſheba*, to go to *Haran*, two of the *Targums* tell us of the Sun's making Haſte to go down before its Time, becauſe the *Word* had a Deſire to ſpeak with *Jacob*. And [r] in the Concluſion of the Hiſtory, where *Jacob vowed a vow, ſaying, If God will be with me, and will keep me in the way that I go, then ſhall the Lord be my God.* Here we read in the *Targum*, that *Jacob vowed a Vow,* [s] *ſaying, If the Word of the Lord will be my help, then ſhall the Lord be my God.* Now why ſhould the *Paraphraſt* ſay, that *Jacob* vowed this Vow to the *Word* and not rather to *God*, but that he believed, it was the *Word*, who appeared unto him? And if ſo, then we have a full Proof of his Divinity; for he ſaith, [t] *I am the God of Bethel, where thou vowedſt a vow unto me.*

The ſecond Time, when *God* appeared to *Jacob*, was [u] on his Return from *Padan Aram*; and it is expreſly ſaid in one of the *Targums*, that the *Word* of the *Lord* appeared to *Jacob* the ſecond Time, when he was come from *Padan Aram*, and bleſſed him,

[r] Gen. xxviii. 21. [s] *Ibid.* [t] Gen. xxxi. 13.
[u] Gen. xxxv. 9. H. *See alſo* Targum J.

him. So that this *Word* was the *God* of *Bethel*, and the *Lord*, whom *Jacob* took for his *God*. Serm. VI.

When *Moſes* kept the Flock of *Jethro* his Father-in-Law, [x] *the Angel of the Lord appeared unto him in a flame of fire out of the buſh, and ſaid, I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob.* Now *Philo* tells us, [y] It was the *Image* of *God*, which is the ſame with the *Word*, that appeared to *Moſes* in the Buſh, and particularly [z] the *Word*, and [a] *God*, who called unto him at the ſame Time, and [b] whom *Moſes* deſired to ſee. Where *God* ſaith unto *Moſes* on that Occaſion, [c] *Certainly, I will be with thee*, the *Chaldee Paraphraſt* ſaith, *My Word ſhall help thee.* And [d] *God ſaid by his Word*, that he would deliver the *Iſraelites*. When *God* ſaid, [e] *I will be with thy mouth*, the *Chaldee* ſaith, *My Word ſhall be with thy mouth.* When *God* made known his Name to

[x] Exod. iii. 1, *&c. to the End, and Chap.* iv, v. vi. [y] De Vitâ Moſis, *lib.* 1. *p.* 475. E. [z] Philo de Somniis, *p.* 461. A. [a] De Somniis, *p.* 461. D. [b] De Legis Allegoriis, *lib.* 2. *p.* 61. A. De Sacrificiis Abelis & Caini, *p.* 102. A, C. [c] Exod. iii. 12. O. [d] Exod. li. 25. [e] Exod. iv. 12. O.

Serm. VI. *Moſes,* [f] *I AM THAT I AM,* or *I AM. hath ſent me unto you,* the *Chaldee Paraphraſe* ſaith, *The Word of the Lord ſaid unto Moſes, He that ſaid unto the World, Be thou, and it was; and who ſhall ſay unto it, Be thou, and it ſhall be.* Here *Moſes* aſks *God,* and the *Word* anſwers his Queſtion, and he that anſwers the Queſtion, ſpeaks all along of himſelf as true and very *God.* On the ſame Occaſion *God* ſaith, [g] that he would deliver the *Iſraelites* out of *Egypt* [h] by his *Word,* and [i] the King ſhould be chaſtiſed with great Plagues by his *Word.* Accordingly he promiſeth, [k] that his *Word* ſhould be their Aid, and [l] be with the Words of *Moſes* and [m] *Aaron.* On this Occaſion the *Word* of the *Lord* is [n] often ſaid to ſpeak unto them, and [o] to ſend a Plague upon the *Egyptians,* and [p] afterward to heal the River of *Egypt.* It is ſaid, that [q] the *Word* of the *Lord* fought for the *Iſraelites* againſt the *Egyp-*

[f] Exod. iii. 14. H. [g] Exod. ii. 23. J. Exod. iii. 8. J. Exod. iii. 17. J. [h] Exod. iii. 8. J. [i] Exod. iii. 19. J. [k] Exod. iii. 12. J. [l] Exod. iv. 12. J. [m] Exod. iv. 15. J. [n] Exod. x. 29. J. Exod. xiv. 15. H. Exod. xv. 2. J, *and* H. [o] Exod. ii. 5. J. [p] Exod. vii. 25. J. [q] Exod. xiv. 25. J.

Egyptians, and [r] he by his *Word* took Vengeance upon them, and [s] ſpared the Children of *Iſrael*. In general Terms, [t] the *Word* of the *Lord* did many Wonders and Miracles for them, and [u] prepared for them the Victories of their Battles, and it was promiſed, [x] that the *Lord* would remember them by his *Word* and good Compaſſion. In particular, the *Word* of the *Lord* [y] hardened the Heart of *Pharaoh*, [z] protected the *Iſraelites* over their Houſes at the Eating of the Paſſover, and [a] killed all the Firſt-born in the Land of *Egypt*. He [b] looked upon the Hoſt of the *Egyptians*, [c] made the Waters ſtand upon Heaps, [d] led the People by the Way of the Deſert, and [e] ſhewed *Moſes* a Tree to caſt into the bitter Waters, and make them ſweet. There the *Word* of the *Lord* [f] ſhewed Precepts to *Moſes*, and [g] the Decree of the Sabbath; and he is mentioned as the Perſon, who [h] healed the *Iſraelites*. Serm. VI.

[r] Exod. xv. 1. H *and* J. [s] Exod. xii. 27. J. [t] Exod. xiii. 8. J. [u] Exod. xiv. 27. H. [x] Exod. xiii. 19. H. [y] Exod. xiii. 15. J. [z] Exod. xii. 23. J. [a] Exod. xii. 29. J. [b] Exod. xiv. 24. H. [c] Exod. xv. 8. J. [d] Exod. xiii. 18. H. [e] Exod. xv. 25. H. [f] Exod. xv. 25. J. [g] *Ibid.* [h] Exod. xv. 26. H.

Serm. VI. At this Time when they were obedient, it is ſaid, that [i] they believed in the Name of the *Word* of the *Lord*; and when they were diſobedient, they [k] tranſgreſſed the Decree of the *Word* of the *Lord*. And even *Pharaoh* is [l] ſuppoſed to ſay unto *Moſes*, *Let the Word of the Lord be your Help*. When the *Lord* revealed himſelf, by his ſacred Name at the Buſh, the *Chaldee Paraphraſt* ſaith, [m] *The Lord was revealed to Abraham, Iſaac and Jacob, by his Word, even the Lord of Heaven.* But he adds, *I did not make known the Name of the Word of the Lord* (which was the Name *Jehovah*, as appears in the Text) *to them.* The ſame Author, [n] ſpeaking of the Night, in which the Firſt-born of the *Egyptians* were ſlain, mentions three others, which were very remarkable. *The firſt Night* (ſaith he) *the Word of the Lord appeared over the World to create it, when the World was without Form and void, and the Word of the Lord ſhined, and gave it Light. The ſecond Night, when the Word of the Lord appeared to Abraham between his Pieces. The third Night,*

[i] Exod. xiv. 31. J. [k] Exod. xiii. 17. J. [l] Exod. x. 10. J. [m] Exod. vi. 3. H. [n] Exod. xii. 42. H.

Night, when the Word of the Lord appeared againſt the Egyptians, and ſlew their firſt-born. The fourth Night, when the End of the World ſhall be fulfilled, and the World ſhall be diſſolved. For then the King Meſſiah ſhall go forth, and the Word of the Lord ſhall be a Captain between him and Moſes. That is (if I underſtand it) *God* the *Father* ſhall depute the *Word*, or ſecond Perſon to judge the World in his Stead, more particularly the *Jews*, according to the Law of *Moſes*, and us *Chriſtians* according to the *New Teſtament*. Serm. VI.

But beſide theſe Teſtimonies, *Philo* frequently calls this ſecond Perſon [o] *the moſt ſacred Word*, and [p] *the divine Word*, and [q] the *Word* of *God*. He ſaith, [r] that *this Word, even the firſt begotten Son*, was [s] *the Angel, who led the Iſraelites through the wilderneſs.*

[o] De Confuſione linguarum, *p.* 261. F, *and p.* 267. C. De Profugis, *p.* 365. B. [p] De Mundi opificio, *p.* 25. D. De Legis Allegoriis, *p.* 77. E. Quòd Deus ſit immutabilis, *p.* 244. B. De Profugis, *p.* 362. G. De Somniis, *p.* 447. F. *p.* 448. A. *p.* 449. F. *p.* 453. D. *three Times, and p.* 463. F, *and* De Nominum mutatione, *p.* 822. F. [q] De Somniis, *p.* 449. F. De Migratione Abrahami, *p.* 324. E. [r] De Agricultura, *p.* 152. B. Exod. xxiii. [s] De Agricultura, *ibid.*

Serm. VI. *derneſs.* That [t] *Abraham had this Word for the Leader of his Journey,* whom he calls *the Angel, in whom God placed his Name,* and alſo [u] *the moſt antient Word,* and *the Prince of the Angels, who was within the Cloud, who gives Wiſdom to virtuous Men, and puniſheth others.* And [x] *this moſt holy Word being the Image of God appeared to Moſes, and the Elders of Iſrael upon Mount Sindi,* whom *God* is ſaid at that Time [y] to *have filled with incorporeal Powers,* or to have communicated his whole Eſſence to him. This *Word* was [z] *ſuperior to the whole World, more antient and univerſal than all Creatures,* and *whom the Jews rejected, when they ſaid,* [a] Let us make a Captain, and return into *Egypt,* who [b] *orders every thing good and bad,* and *appeared to Balaam like an Angel,* and whom for that Reaſon he calls [c] *the divine Angel, who guides us, and removes all Impediments, that we may walk inoffenſively, rewarding*

[t] De Migratione Abrahami, *p.* 324. E, F. [u] Quis rerum divinarum hæres ſit? *p.* 397. F, G. [x] De Confuſione linguarum, *p.* 261. E. [y] De Somniis, *p.* 447. [z] De Allegoriis, *lib.* 2. *p.* 71. B. [a] Num. xiv. 4. [b] De Cherubim, *p.* 87. F, G. [c] Quod Deus ſit immutabilis, *p.* 248, G, *and p.* 249. A.

rewarding the good, and puniſhing the evil. Serm. VI.
And he tells us, that [d] *Moſes, when he was to die, was tranſlated by this Word.*

But to be more particular yet; St. *John* ſaith, that [e] *the Word was God, and in the Beginning with God,* the [f] *World was made by him,* and [g] *all things were made by him, and without him was not any thing made that was made.* And St. *Paul* ſaith, that [h] *by* his *Son* God the *Father* alſo *made the Worlds. Philo* ſaith, [i] *the World was created and made wholly by ſome Cauſe. But the Word of the Creator is the very Signature, from which all things took its Form. And the Kinds of Creatures were made perfect, becauſe they were made according to the Image of the moſt perfect Word, formed by him, who remains always, and is unchangeable, even the Word of God.* And he tells us, that [k] *When God ſaid,* Let us make man, *he ſpake as of more; and afterward he ſpake as of one,* And God made man. *For the one only God, who is the pure Mind,* or Word, *is the Maker of Man*

[d] De Sacrificiis Abelis et Caini, *p.* 102. C, D. [e] John i. 1, 2. [f] John i. 10. [g] John i. 3. [h] Heb. i. 3. [i] De Profugis, *p.* 353. D, E. [k] De Profugis, *p.* 360. D, E.

Serm. VI. *Man according to the Truth.* And [l] *The divine Word hath adorned all things in the World, and is a Power, which formed the World, ariſing from the true God, as from a Fountain.* That [m] *the Word or Wiſdom of God* is that, from whom all *Goodneſs flows, and according to which every Power is made.* That [n] *the Word of God is an Inſtrument, by which he created the World, and is his Image or Likeneſs, which* Moſes *ſpeaks of, when he tells us, that God ſaid,* Let us make man *according to the ſame.* He ſaith, [o] *You will find the Author of the World to be God, from whom it is made; and the Inſtrument to be the Word of God, by whom it is made.* And [p] it is the *Cauſe, by whom the World was made.* And [q] *God gives Gifts, uſing his Word as the Giver of them, by whom alſo he made the World.* And [r] *The inviſible Word of God, is the Producer and Former* of all things, *who is properly referred to the Father.*

[l] De Mundi opificio, *p.* 3. G. Quòd Deus ſit immutabilis, *p.* 244. G. [m] De Legis Allegoriis, *p.* 39. G. [n] *Ibid. p.* 60. C. [o] De Cherubim, *p.* 100. A. [p] De Sacrificiis Abelis et Caini, *p.* 102. B. [q] Quòd Deus ſit immutabilis, *p.* 235. G. [r] Quis rerum divinarum hæres ſit? *p.* 388. G.

ther. He ſaith alſo, [s] *The whole World was made by the Authority of the Word, who was the Cauſe thereof.* And [t] *God reduced the World being without Form into a better Shape; he faſhioned that, which was without Faſhion; he formed that, which was without Qualities, and having perfected the whole World, he ſealed it by his Word, the Image and Idea of himſelf.* The *Chaldee Paraphraſe* ſaith, [u] That *the Word of the Lord ſaid unto* Moſes; *He who ſaid unto the World, Be thou, and it was, And who ſhall ſay unto it, Be thou, and it ſhall be.* And [x] *the Word of the Lord hath ſtretched out the Heavens for the Habitation of his Reſt.* That [y] *God hanged up the Heavens by his Word, and founded it by his Power.* That [z] *he made the Earth by his Word, and created Man upon it.* That [a] *he hath told thoſe things which were firſt, and they went forth by his Word.* That [b] *he hath founded the Earth by his Word, and created Man upon it.* That [c] *the Habitation of God was from* Serm. VI.

[s] De Sacrificiis Abelis et Caini, *p.* 102. C, D. [t] De Somniis, *p.* 861. F, G. [u] Exod. iii. 14. H. [x] Num. xxiv. 6. H. [y] Iſai. xliv. 24. [z] Iſai. xlv. 12. [a] Iſai. xlviii. 3. [b] Iſai. xlviii. 13, *and* Jer. xxvii. 4. [c] Deut. xxxii. 27. עלמא *The World.*

from the Beginning, and the World was made by his Word. *Jonathan* affirms, [d] that *the Garden of* Eden *was planted for the juſt by the Word of the Lord before the Creation of the World.* And [e] another ſaith, that *God created the World by* his *Wiſdom*, which is but another Expreſſion to ſignify the ſame Perſon. And this he puts inſtead of the the Words of *Moſes*, *In the Beginning*. And *Philo* means the ſame thing, when he calls this *Word* [f] *the Beginning*, or *firſt Emanation.*

St. *Paul* affirms, [g] that the *Son* of *God* created the Angels, and therefore he calls him *the firſt-born of every creature*; or (if we allow the Accent in the *Greek* to be miſplaced) *the firſt bringer forth of every creature.* And his Reaſon is, *For by him all things were created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.* Accordingly *Philo* tells us, that [h] *in this Word are the original Ideas*

[d] Gen. ii. 8. [e] Gen. i. 1. H. Sept. Ἐν ἀρχῇ. [f] De Confuſione Linguarum, *p.* 267. B. Ἀρχὴ. [g] Col. i. 15, 16. [h] De Mundi opificio, *p.* 4. C, D.

Ideas of all things, which are expreſſed in the Works of the Creation. He calls him [i] *the Producer of all things*; and for this Reaſon he alſo calls him [k] *the moſt antient Word, and the Prince of Angels.*

St. *Paul* ſaith, [l] *when God* the *Father bringeth in the firſt begotten into the world, he ſaith, And let all the angels of God worſhip him.* St. *John* alſo calls him, [m] *the only begotten of the Father,* [n] *the only begotten Son, who is in the boſom of the Father,* and [o] *his only begotten Son. Philo* calls him, [p] *the Word of God, the begotten of his Father,* whom he there calls *The unbegotten God*; and [q] *the Word of the unbegotten,* [r] *the Former of all things, who is properly referred to the Father*; and [s] *the divine Word, and his firſt begotten, who is the High Prieſt in the World,* and ſo muſt be both *God* and *Man* in one Perſon. He ſaith alſo, [t] *If no one is worthy to be called the Son of God; yet do thou endeavour*

[i] Quis rerum divinarum hæres ſit? *p.* 388. G. [k] *Ibid. p.* 397. G. [l] Heb. i. 6. [m] John i. 14. [n] John i. 18. [o] John iii. 16. [p] De Legis Allegoriis, *p.* 76. B. [q] De Sacrificiis Abelis et Caini, *p.* 109. C, D, E. [r] Quis rerum divinarum hæres ſit? *p.* 388. G. [s] De Somniis, *p.* 463. G. [t] De Confuſione Linguarum, *p.* 267. B.

Serm. VI. *deavour to be adorned like his firſt begotten Word, the moſt antient Angel, the Angel of diverſe Names, who is called the Beginning, the Name and the Word of God, and Man made after his Image*, or God made Man, *and the Seer of Iſrael.* And he ſo far agrees with our Creeds, that he never aſcribes the Title of *Begotten* to the *Holy Ghoſt.*

St. *Paul* ſaith alſo of the *Son* of *God*, that he is [u] *the brightneſs of his Fathers glory*, and the [x] *Character*, or *expreſs Image of his Perſon. Philo* alſo ſaith, that [y] *the eternal Word is the Character or expreſs Image of the inviſible God*, and uſeth the ſame Expreſſion with St. *Paul.* He ſaith, [z] that *the Word of God is like to no ſenſible thing, but the very Image of God, the moſt antient of all intelligible things, and the neareſt to the ſupream Being; becauſe there is no Medium between him and that true Being*, or They both are one. And [a] that *the Word of God is the Image of him, that dwells in Heaven.* And [b] *as Men ſee the refracted Beams of the Sun,*

[u] Heb. i. 3. [x] Χαρακτὴρ. [y] De Plantatione Noæ, *p.* 169. C. [z] De Profugis, *p.* 363. D. [a] De Somniis, *p.* 446. F. [b] De Somniis, *p.* 446. F.

Sun, particularly in the Moon, who cannot see the Sun itself; so the Word of God, his Image and Messenger is seen as he himself. Do you not see Hagar speaking thus to this Angel, Art not thou that God who beheld me? God said, Thou hast seen his Image like me myself. Thus all things are supported, that they may stand upon a solid Foundation, even my powerful Word, which is instead of me my self. And again, [c] *The more perfect and pure Understanding* of Man, *which soars above all created Beings, and manifestly views the uncreated Essence, that it may comprehend him in himself, and in his Image, that is, his Word. Thus* Moses *saith, Shew me thy self, that I may see thee clearly, For I would not, that thou shouldest shew thy self to me by the Heavens, Earth, Air, or any thing created; neither would I behold thy Likeness in any other thing, as in a Glass, but in thy self being* God. *For the Appearances, which are in Creatures, are scattered; but those which are in the uncreated, remain firm, stable, and eternal.* So that he looks upon this Image, not as a Crea- Serm. VI.

[c] De Legis Allegoriis, *p.* 60. G, *and p.* 61. A.

ture; but as *God* himſelf, firm, ſtable, and eternal.

Moſes ſaid, [d] that *God created man after his own image*, and *in the image of God created he him*. *Philo* ſaith, [e] *The Word of God is his Image or Likeneſs, which* Moſes *ſpeaks of, when he tells us, That God ſaid, Let us make Man according to the ſame.* And [f] *Our gracious God hath given this excellent Favour to Mankind, that he ſhould be nearly related to his Word, according to whom, as the chief Pattern, the Mind of Man was made.* The *Chaldee Paraphraſts* tell us, that [g] *The Word of the Lord created Man in his own Likeneſs, in a Likeneſs from before the Lord he created him.* And [h] *becauſe he ſaid, and the World was created by his Word, therefore pray before your Father, who is in Heaven.* And [i] *Man lives by every thing, which is created by the Word of the Lord.* And [k] they blame the *Iſraelites*, becauſe *they forgat the Word of the Lord, who made them of ſo many different Parts.* They tell us, [l] that *the Garden of* Eden *was planted*

[d] Gen. i. 26, 27. [e] De Legis Allegoriis, *p.* 60. C. [f] De Execratione, *p.* 725. B, C. [g] Gen. i. 27. H. [h] Gen. xxi. 33. H. [i] Deut. viii. 3. J. [k] Deut. xxxii. 18. J. [l] Gen. ii. 8. J.

planted by the Word of the Lord before the Creation of the World. And [m] where *God* ſaid, *Behold the Man is become like one of us,* the *Hieruſalem Paraphraſe* hath it, *And the Word of the Lord ſaid, Behold,* Adam, *whom I have created, is the only begotten in my Age, even as I am the only begotten in the higheſt Heavens.* Here we may obſerve, Firſt, That the *Word* of the *Lord* ſpoke; and after that [n] the *Word* of the *Lord* called to *Adam* and *Eve.* And [o] *they heard the Voice of the Word of the Lord walking in the Garden.* And [p] Adam *ſaid, I heard* Serm. VI.

[m] Gen. iii. 22. H. [n] Gen. iii. 9. H. [o] Gen. iii. 8. O *and* J. [p] Gen. iii. 10. O *and* J. *Thus the* Word *of the* Lord *is ſaid to ſpeak in ſeveral other Places, as* Gen. xxx. 25. H. Deut. v. 25, 26. J. Gen. xv. 14. O. Gen. xx. 3. O. Num. xxiii. 3. O. Num. xxv. 4. O. Gen. vi. 3. H. Gen. xvi. 13. J. Exod. xxxiii. 9, 12. J. Lev. i. 1. J. Num. xii. 6. J. Num. xxv. 4. H. Num. xxii. 9, 19, 20. J. Num. xxiii. 3, 4, 5. J. Num. xxiii. 16. J. Num. xxiv. 16. J. Deut. iii. 5. H. Deut. iv. 33, 36. J. Deut. xxxi. 2. J. Deut. xxxii. 23, 26. J. Deut. xxxii. 49. J. *twice.* Deut. iv. 33, 36. O. 2 Reg. xviii. 25. Job xlii. 9. Iſai. vi. 8, *and thus in the* New Teſtament, *the ſame Words are frequently uſed which he ſpoke.* Iſai. viii. 5. Iſai. xxi. 10. Iſai. lxii. 3. *Thus Anſwers are made by his* Word, Exek. xiv. 3, 4, 7. Ezek. xx. 3 *and* 31 *twice. Thus what is ſometimes called The* Voice

The ſecond Perſon is called the Voice of thy Word in the Garden. Now in a ſtrict Senſe it is very improper to ſay, that *A Word ſpeaks*, or *The Voice of a Word*, and much more to ſay, that *A Word did walk*, according to its uſual Signification; but it is very proper to ſay, that a Perſon, who is called *The Word*, did ſpeak, or utter his Voice, or walk. And *God* is often [q] ſaid to ſpeak by his *Word* as by an Angel, or Meſſenger,

Voice *of the* Lord, *as in* Iſai. xxx. 31, *is in other Places called his* Word, *where the* Hebrew *is* קול *or* His Voice, *as* Jer. xxv. 30. Jer. xxviii. 20, 21, *and* Jer. xl. 3. *And the Expreſſion* פי יהוה *or The* Mouth *of the* Lord, *is often in* Chaldee *called* The Word of the Lord, *as* Exod. xvii. 1. O. Num. iii. 51. O. Num. iv. 37, 41, 45, 49. O. Num. ix. 18. O. Num. ix. 20, 23 *twice* O. Num. xxii. 9, 10, 20. O. Num. xxii. 18. O. Num. xxvii. 21. O. Num. xxxii. 2, 38. O. Num. xxxvi. 5, &c. O. Deut. ix. 23, 24. O. Deut. xxxiv. 5. O *and* J. 1 Chron. xii. 23. Κατὰ τὸν λόγον τῦ Κυρίυ. Sept. Hoſ. vi. 5. [q] Gen. vi. 6. O. Gen. viii. 21. O. Exod. ii. 25. O. Exod. xv. 2 *and* 10. *See the Text*, Gen. vi. 3. J. Gen. viii. 21. J. Gen. xviii. 17. J. Gen. xxix. 31. J. Gen. xxx. 22. J. Exod. x. 29. J. Exod. xv. 2. J. Exod. xvii. 16. J. Deut. i. 1. H. Deut. xxxii. 22, 26. J. Deut. xxxiii. 27. J. Pſal. cvi. 23. Pſal. cvii. 25. Pſal. cx. 1. *Two* Targums, *when compared with the Text.* Pſal. cxviii. 14. Eccleſ. i. 2, *and* ii. 1, *and* vi. 3, *and* vii. 24, *and* viii. 14, *and* ix. 18, *and* xii. 8. Cant. i. 15, *and* ii. 12, *and* iii. 7, *and* iv. 8, *and* vi. 3, 11, *and* vii. 8. Lam. i. 18, *and* iii. 53, 57.

Meſſenger, or Perſon ſent, which is the Reaſon, that he is often repreſented in the *Old Teſtament* under that Denomination, and ſometimes [r] ſpoken of after the ſame Manner in the *New*. Secondly, This *Word* tells us, that he created *Adam*, and *Moſes* ſaith, that *God created man*. Now both theſe Expreſſions are true, becauſe the *Word* is *God*. Thirdly, He ſaith, [s] that he is the *only begotten* in the higheſt Heavens; ſo that he hath a Title far beyond all created Beings, and as the *Apoſtle* ſaith, [t] He is *made ſo much better than the angels, as he hath by inheritance obtained a more excellent Name than they.* Serm. VI.

St. *Paul* ſaith, [u] that *the Son* of *God upholdeth all things by the Word of his power. Philo* ſaith, [x] *Other things are by Nature vain, and if there is any thing ſolid in them, it is preſerved by the divine Word. For every Eſſence is confirmed by this as with a Band or Glue. But he, who connects and confirms all others, is his own Completion, and needs no other; according to that of the Poet, I will end, and I will begin with thee.*

[r] John iv. 34. John v. 23, 24, 30, 33, 36, 37. John vi. 38, *&c.* [s] Gen. iii. 22. H. [t] Heb. i. 4. [u] Heb. i. 3. [x] Quis rerum divinarum hæres ſit? *p.* 396. B, C.

Agreeably to this Notion the *Chaldee Paraphraſts* ſay, It was the *Word* of the *Lord*, that protected [y] Noah, *and ſhut the Door of the Ark upon him.* He [z] *built Houſes for the* Egyptian *Midwives, who feared God.* He [a] *protected the Children of* Iſrael *in* Egypt; was [b] *a Safeguard to* Job *in his Proſperity*, and [c] *defended his Church Night and Day. God* promiſed *Abraham*, that [d] *his* Word *ſhould protect him.* And *Balaam* [e] propheſied of the *Iſraelites*, that *the* Word *of the* Lord *ſhould be with them, and Gladneſs from the Glory of their King ſhould be their Defender.*

Beſides, Our *bleſſed Saviour*, who is called [f] *the Prince of the kings of the earth*, teſtifies his own Authority in the ſtrongeſt Terms, that [g] *All things are delivered unto* him *of the Father.* [h] *All power is given unto him in heaven and in earth.* [i] *The Father loveth the Son, and hath given all things into his hand.* And [k] *hath given him*

[y] Gen. vii. 16. J. [z] Exod. i. 21. J. [a] Exod. xii. 23, 27. J. [b] Job i. 10. [c] Iſai. xxvii. 3. [d] Gen. xv. 1. H *and* J. [e] Num. xxiii. 21. H. [f] Rev. i. 5. [g] Matth. xi. 27. [h] Matth. xxviii. 18. [i] John iii. 35. [k] John v. 27.

him authority to execute judgment alſo. And thus he is [l] *the good Shepherd, who knows his ſheep, and is known of* them. *Philo* makes uſe of like Expreſſions, and applies them to the *divine Word*, as if he had taken them from the Mouth of *Chriſt* himſelf. He tells us, [m] That *God as a King, and as a Shepherd doth according to Right and Law govern his Creatures as his Flock, ſetting over them the true* Word, *the firſt begotten Son, who takes upon him the Care of his holy Flock, the Vicegerent of this great King, as it is written,* [n] I will ſend my Angel before thee. And then he adds, *Now let all the World, that great and moſt perfect Flock of the true* God, *ſay,* The *Lord* is my Shepherd, and I ſhall want nothing. And then he goes on to ſtir up the particular Creatures after the moſt hearty Manner to

Serm. VI.

[l] John x. 1 *to* 19. [m] De Agriculturâ, *p.* 152. B. *Note, that* Philo *in this Place makes the Flock, which is under the Government of this* Divine Word, *to be the Earth and Water, Air and Fire, all Plants and living Creatures, periſhing things, and things more ſublime, the Nature of the Heavens, the Periods of the Sun and Moon, the Motions of the Stars and their harmonious Dances.* And thus *all power is given unto him in heaven and in earth.* [n] Exod. xxiii. 23.

Serm. VI. praiſe *God* upon this Account, as being now ſecure, that they ſhall want nothing, which is needful for them, *God now preſiding over them, who will not fail to ſupply the Neceſſity of his Creatures.*

St. *Paul* ſaith, [o] *The Word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. Neither is there any creature, which is not manifeſt in his ſight; but all things are naked and open unto the eyes of him, with whom we have to do.* Agreeable to this is [p] that of the Prophet *Iſaiah, He hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me, and made me like a poliſhed ſhaft; in his quiver hath he hid me. And ſaid unto me, Thou art my ſervant, O Iſrael, in whom I will be glorified.* And St. *John* [q] deſcribes the *Word* of *God* with a *ſharp ſword coming out of his mouth. Philo* ſaith, [r] *The divine*

[o] Heb. iv. 12, 13. [p] Iſai. xlix. 3. [q] Rev. xix. 13, 15, 21, *compared with Chap.* i. 16, *and Chap.* ii. 16. [r] De Legis Allegoriis, *lib.* 2. *p.* 70. D, E, F, G, *and p.* 71. A.

divine Word beholds all things moſt exactly, Serm. VI.
and is ſufficient for the Beholding of all things; by whom every thing will be ſeen, which is worthy to be beheld. For what is more bright and piercing than the Word *of* God, *by the Participation whereof all other things ſhake off their Darkneſs, which deſire the Light of the Soul? There is ſomething peculiar to this Word; for when it calls the Soul to itſelf, it ſtirs up a Froſt in all earthly, corporal, and ſenſible things, and therefore it is ſaid to be like the hoar Froſt upon the Ground. Therefore the Souls, who have loſt this Word, and cannot tell what it is, enquire concerning it. The Soul often rejoicing cannot tell the Cauſe of its Joy; but it is told by* Moſes, *who ſaith, This is the Bread, which God hath given to Souls, that they may feed themſelves with his* Word, *For this, even this* Word *is the Bread given us to eat, as it is ſaid in* Deuteronomy, [s] And God humbled thee, and ſuffered thee to hunger, and fed thee with Manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know, that man doth not live by bread only; but by every word that proceedeth out

[s] Deut. viii. 3.

out of the mouth of the Lord doth man live. And [t] in another Place, *When* God *ſpake, all things were made without Delay. For Saying and Doing is the ſame with him. For there is nothing more quick among Mortals, than the* Word *of* God. *For as the Rivers are carried by a perpetual Courſe, the following Waters driving on the former; ſo the Abundance of the* Word *precedes the Apprehending of all things, which is in us. And as the unbegotten* God *precedes all things, which are begotten; ſo the Word of the unbegotten is prior to the Word of the Creature, as he freely ſpeaks, ſaying,* [u] *Behold, thou ſhalt ſee, that my* Word *ſhall apprehend thee. As if there was nothing, which could avoid the* Word *of* God. And again, [x] God *divides united Natures by his* Word, *which cuts every thing aſunder, and being moſt ſharp, doth not ceaſe to divide all ſenſible things, till it comes to Individuals. The ſame* Word, *being a cutting Sword, divides all things evident to Reaſon into many uncircumſcribed Particulars.* And in the next Page, [y] *The* Word

[t] De Sacrificiis Abelis et Caini, *p.* 109. C, D, E.
[u] Num. xi. 23. [x] Quis rerum divinarum hæres ſit? *p.* 390. A. [y] *Ibid. p.* 391. A.

Word *is ſo ſharp, that it divides all things;* Serm. VI.
firſt the Eſſence, which wants Form or Quality, and then the four different Elements of the World. And [z] he adds, *No Mortal can divide it thus.* And [a] to ſhew that this *Word* was *God*, he adds, *God alone is exactly juſt; and he alone can divide things or Bodies, ſo as to be exactly equal.* And again, [b] *The* Word *of* God *doth not mix itſelf with the Multitude of corruptible things, but is accuſtomed to aim at high things, and to be delighted with the Contemplation of the* One Being. *The* Word *of* God *divides and diſtributes all the things of Nature. This happens by Reaſon of that Likeneſs, which it hath to the Creator and Father of all. For the heavenly Deity, being pure, ſincere, and indiviſible, is the Author of all the Compoſitions, which are in the World.*

St. *Paul* tells us, [c] that the *Iſraelites did all eat the ſame ſpiritual meat. And did all drink the ſame ſpiritual drink; for they drank of that ſpiritual rock, which followed them; and that rock was Chriſt.* And our

[z] *Ibid.* A. [a] *Ibid.* B. [b] Quis rerum divinarum hæres ſit? *p.* 401. A, B. [c] 1 Cor. x. 3, 4.

Serm. VI. our *bleſſed Saviour* [d] compares himſelf to the *Manna*, which came down from Heaven. Beſide what was mentioned already, *Philo* ſaith, [e] *The Prophet calls this Rock* Manna *by a ſynonymous Expreſſion the moſt antient* Word *of* God. And [f] that *when the* Iſraelites aſked, *What was that* Manna, *that Nouriſhment of the Soul? For they knew not what it was; they were taught, that it was the* Word *and divine Reaſon, from whence all Sciences and perpetual Diſcipline do flow.*

Our *bleſſed Saviour* [g] compares himſelf to a *Water*, which nouriſheth up *unto eternal Life*, and exhorts us, ſaying, *If any man thirſt, let him come unto me and drink. He that believeth in me, as the Scripture hath ſaid, Out of his belly ſhall flow rivers of living waters. Philo* ſaith, [h] *The* Word *is the ſupream of all, the Fountain of Wiſdom; and he who draws Water out of that River, inſtead of Death ſhall find the Reward of eternal Life.*

But

[d] John vi. 31, 32, 33, 34, 35, 48, 49, 50, 51, 53, 54, 55, 56, 57, 58. [e] Quòd deterior potiori inſidiari ſoleat, *p.* 137. C. [f] De Profugis, *p.* 367. A. [g] John iv. 10, 11, 12, 13, 14. John vii. 37, 38. [h] De Profugis, *p.* 362. G, *and p.* 363. A.

But beſide theſe Particulars, to which the *New Teſtament* ſeems to allude, *Philo* in other Places calls him [i] *the moſt antient Word*, and ſpeaks of him expreſly by the Name of *God*. He ſaith, [k] That *the* Word *of* God *is the moſt antient, the chief of all, our firſt and laſt Refuge.* That [l] *whilſt this moſt holy* Word *remains in the Soul, ſhe cannot be changed for the worſe; for it is void of Sin, and naturally abhors it.* That [m] when *the* Word *of* God *comes into our earthly Conſtitution, it helps the Followers of Virtue, and affords a wholſome Refuge, and ſends unavoidable Deſtruction to its Adverſaries.* That [n] *this holy* Word, *like a King, commands what is to be done by ſome. He inſtructs others profitably, as a Maſter inſtructs his familiar Diſciples. He furniſheth others with the beſt Sentences, who are not able to counſel themſelves. He alſo communicates his Secrets faithfully and lovingly to others as Friends, which are not fit for profane People to hear. And ſometimes he inquired after ſome Perſons, as he inquired after* Serm. VI.

[i] De Somniis, *p.* 465. C. [k] De Profugis, *p.* 362. E. [l] De Profugis, *p.* 365. A. [m] De Somniis, *p.* 446. G. [n] De Somniis, *p.* 461. A, B.

Serm. VI. *after* [o] Adam, *ſaying*, Where art thou? That [p] this Word *of* God *is not made by the Striking of the Air, but is free from all Mixture, incorporeal, naked, and it differs in nothing from the Unity* of the Godhead. He adds, [q] That *Men cannot know the Nature of* God; *and it is good, if we know his Name, that is, his* Word, *by which as by an Interpreter he is known. For this* Word *is a* God *to us imperfect Creatures.* And laſtly, [r] Moſes *admiring the Excellency of the* unbegotten God, *ſaith*, [s] Thou ſhalt ſwear by his Name, *not by him* (the Father) *himſelf. For it is ſufficient, that our Credit is confirmed by the begotten* (of his Father) *and that our Teſtimony is ſupported by the* Word *of* God.

Now though the modern *Jews* have trump'd up a falſe *Joſephus* to invalidate the Teſtimony of the true one relating to our *bleſſed Saviour*; yet they never did the ſame by *Philo*. And as he was one of the five, who ventured their Lives for the *Jewiſh* Religion in their Embaſſage to *Caius Cæſar*;

[o] Gen. iii. 9. [p] Quòd Deus ſit immutabilis, *p.* 238. E. [q] De Legis Allegoriis, *p.* 76. A, B. [r] *Ibid.* B. [s] Deut. vi. 13, *and* x. 20.

ſar; ſo he juſtly deſerved the utmoſt Eſteem and Reſpect from all that Nation. Serm. VI.

If we now proceed to the *Chaldee Paraphraſts*, we ſhall find their Teſtimonies to be far more full and numerous than thoſe of *Philo*.

I might fill a Volume of this Nature with Quotations out of them, there being hardly a Page or a Chapter, but there is Mention made of the *Word* in ſuch a Manner, as that we may from thence prove him to be *a divine Perſon*. And certainly if [t] *from the mouth of two or three witneſſes every word ſhall be eſtabliſhed*; it may well be confirmed by the Teſtimony of as many thouſand.

From what hath been ſaid I ſhall crave Leave to obſerve, Firſt, That the antient *Jews* did as firmly believe theſe great Doctrines of *Chriſtianity*, as we do at this Time. And as [u] they had the greateſt Opinion of their

[t] Deut. xix. 15. Matth. xviii. 16. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28. [u] *The Authority of theſe* Paraphraſts *is unexceptionable, ſince* Onkelos *and* Jonathan *lived before the Time of our* Saviour. See the *Prolegomena* to the *Polyglott Bible, page* 83. *Sect.* 8, 9, 10.

And

Serm. VI. their antient *Paraphraſes* as poſſible, and believed them to be of equal Authority with the *Scriptures* themſelves; ſo they are now moſt inexcuſable in their Diſſent from them, which they are forced to do, or otherwiſe they muſt all turn *Chriſtians*.

Secondly,

And the Author of the Jeruſalem Paraphraſe *lived in or after the Time of* Conſtantine *the Great.* See the *Prolegomena* to the Polyglott Bible, *page* 84, *and* 85. *Sect.* 13, *and* 14. *And as they all agree in ſo many and ſuch clear Atteſtations of the Divinity of the* Logos *or* Word; *ſo it is plain, that this was the conſtant Opinion of the* Jews, *from the Times before the Incarnation of* Our Saviour, *until after the Council of* Nice, *and even without Diſpute to the Time of the* Talmud *in the ſixth Century. And the Miracles, which the* Jews *feign concerning theſe Expoſitions, is a full Proof of the Authority, which it had among them. For they tell us, that* Jonathan *received his Expoſition from the Prophets* Haggai, Zechariah *and* Malachi; *and* Onkelos *had his from* Rabbi Eliezer, *and* Rabbi Joſhuah, *who had it from the Prophets. They add, that among the Diſciples of* Rabbi Hillel, *there were eighty, who were worthy, that the* divine Majeſty *ſhould reſt upon them, as it did upon* Moſes. *There were thirty, on whom the Sun might ſtand immoveable, as it did upon* Joſhua; *And there were twenty of a leſs Character, of whom* Jonathan *was the chief. And they farther feign, that when he wrote the* Targum, *if a Fly did but light upon the Paper, he was conſumed by Fire from Heaven, whilſt the Paper was untouched. That the Land of* Iſrael *was ſhaken when he wrote, for the*

Space

Secondly, That when we confeſs to believe in *One Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten not made,* and *by whom all things were made,* we ſay no more, than what is contained in the *New Teſtament,* and was the Opinion of the Church of *God,* before the *New Teſtament* was written. Serm. VI.

And, Laſtly, If we who profeſs to believe the *New Teſtament,* in which theſe Truths are more plainly revealed than ever, do not believe and own them, we ſhall be much more inexcuſable than the *Jews* themſelves. If the antient *Jews* did write like *Chriſtians,* what muſt *Chriſtians* think of themſelves, who ſpeak, preach and print like the Writings of the modern *Jews,* deſigned only to deſtroy *Chriſtianity?* The clear Revelations of theſe Myſteries in the *New Teſtament* make our Crimes the greater.

Space of forty Miles. That a Voice was heard from Heaven, ſaying, Who is this Man, that reveals my Secrets to the Sons of Men? *And that the Angels deſcended from Heaven, that they might hearken, whilſt he repeated his Expoſition.* See the *Prolegomena* to the *Polyglott Bible, page* 86. *Sect.* 16.

Serm. VI. And This, [x] (as our *Saviour* ſaith) *This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds are evil.* Let us then beware, that we are never [y] *led away with the errors of* thoſe, who [z] *deny* the Divinity of *the Lord that bought them*, and ſo *fall from our Chriſtian ſtedfaſtneſs*, and *bring upon our ſelves ſwift deſtruction.* But let us always aſcribe, as is moſt due, to *God* the *Father*, *God* the *Son*, and *God* the *Holy Ghoſt* all Honour and Glory, Might, Majeſty and Dominion both now and for evermore. *Amen.*

[x] John iii. 19. [y] 2 Pet. iii. 17, 18. [z] 2 Pet. ii. 1, 2, 3.

AN

AN

APPENDIX

TO

SERMON VI.

IN the former Sermon I endeavoured to give ſome Account of the *Logos*, or *Word*, as the ſecond *Perſon* in the *Trinity*, from the *Old Teſtament*, and ſome of the *Jewiſh Writers*. I ſhall in this *Appendix* give a farther Account thereof from [a] the *Chaldee Paraphraſts*. And here I muſt crave the Reader's Patience, for being too full and particular; becauſe I do not find, that it hath been treated of in the ſame Manner by any other Author.

Appendix to Serm. VI.

[a] *See many Inſtances of this Nature in* Dr. Allix's Judgment of the *Jewiſh* Church againſt the *Unitarians*, *page* 183 *to* 192.

Appendix to Serm. VI.

I cannot but think it probable, that in the *Old Teſtament* where-ever we meet with the Word *Jehovah*, or the *Lord*, that thereby is meant the *firſt Perſon* in the *Trinity*, or the *Unity* of the *Godhead*; that where-ever we meet with [b] the *Word of the Lord*, the [c] *Voice of the Lord*, the [d] *Hand of the Lord*, or [e] the *Mouth of the Lord*, there is meant the *ſecond Perſon* of the *Trinity*; and where we find, the [f] *Voice of the Word of the Lord*, or the [g] *Voice of the Mouth of the Lord*, there is meant alſo the *third Perſon* of the *Trinity*; and [h] where a divine Title is

[b] 1 Sam. iii. 21, *&c.* [c] קול יהוה Deut. xxx. 8, *&c.* [d] יד יהוה Exod. iv. 3, *&c.* [e] פי יהוה Deut. viii. 3, *&c. So alſo* פני יהוה *or* the Face of the Lord, Gen. xix. 13, *&c. and* עיני יהוה *or* the Eyes of the Lord, Deut. xi. 12, *&c.* [f] Gen. ii. 8. 10, *&c.* [g] Κολπίας *or* קול פי יהוה *in* Sanchoniatho, *as before Page* 98. [h] Porrò in his locis ferè omnibus notari poteſt, non tàm per Genitivum reddi poſſe, Verbum Jehovæ, Angelum Jehovæ, Meſſiam Jehovæ, quàm per Appoſitionem, Verbum Jehova, Angelus Jehova, Meſſias Jehova! quod etiam Galatinus obſervavit. Frequenter enim Articulus Chaldæus ד *et* די relativo ſenſu uſurpatur. Helvicus de Authoritate Targumim, *page* 34. *Thus* the Word of the Lord our God. Deut. v. 25. O. Iſai. xxxvi. 7. Mic. iv. 5. Your God. Deut. ix. 23. O. Deut. i. 10, 26, 43. J. Deut. iii. 21, 22. J. Deut.

is added to the *Word of the Lord*, it may be put in Appoſition to the firſt Noun, as well as to the ſecond; as *Verbum Jehovæ Deus noſter*, inſtead of *Verbum Jehovæ Dei noſtri*, either being equally agreeable to the Rules of Grammar. Appendix to Serm. VI.

But beſide theſe Particulars the *Chaldee Paraphraſts* uſe this Expreſſion the *Word of the Lord*, where the ſacred Name *Jehovah*

Deut. viii. 20. J. Deut. xxiv. 18. J. Deut. xxvii. 10. J. Deut. xxviii. 1, 2, 15, 45, 62. J. Deut. viii. 20. O. Exod. xx. 7. J. Joſ. xxii. 3. Deut. ii. 7. J. Deut. iv. 11. J. Deut. xii. 5. J. Deut. xiii. 18. J. Deut. xv. 5. J. Deut. xx. 1. J. Deut. xxi. 5. J. Deut. xxx. 7, 9, 10, 20. J. Deut. xxxi. 5, 6, 12. J. Joſ. xxii. 3. Jer. iii. 25. Jer. xxvi. 13. Joel ii. 23. Zech. vi. 16. My God. 1 Sam. xxii. 30. Jer. iii. 23. Thy God. Deut. ii. 7. O. Deut. ix. 3. O. Deut. xx. 1. O. Deut. xxxi. 6, 8. O. Joſ. i. 9, 17. Deut. xxviii. 1, 2, 15, 45, 62. O. Deut. xxx. 2, 10. O. Deut. xxxi. 6. *as in* Joſhua i. 6. Exod. xv. 26, *&c.* J. 1 Kings i. 17. 1 Kings ii. 3. Mic. vii. 10. His God. Deut. xviii. 7. J. 1 Sam. xxx. 6. Their God. 2 Kings xvii. 14. 2 Kings xviii. 12. Hag. i. 12. Zech. xii. 5. The God of the World. Gen. xxi. 33. H *and* J. Exod. xxxvi. 33. J. The Lord of Heaven, *&c.* Exod. iv. 3. H. The God of *Iſrael.* Joſ. ix. 19. Joſ. xxii. 24, 25, 27. 2 Kings xviii. 5, 22. Iſai. xxi. 7. The God of Hoſts. 2 Sam. v. 10. The Lord the God of *Iſrael.* 1 Kings i. 30. *Worſhip* the Lord this Word. 2 Kings v. 17. Sept.

Appendix to Serm. VI.

is uſed in the Original, which they would never have done, if they had not believed him to be true, and very *God*. The *Septuagint Tranſlation* gives us ſome [i] Inſtances of their Sentiments; but they are far exceeded by the others in Teſtifying the Divinity of that Perſon, who is called the *Word*. In innumerable Inſtances where the *Holy Scriptures* ſpeak of the one true *God* or *Jehovah*, they tranſlate theſe ſacred Names by *his Word*, and aſcribe unto it all the Titles, Attributes, Works and Worſhip, which are proper to *God* only. St. *Paul* ſaith, [k] *Our God is a conſuming Fire*. And they frequently uſe [l] the ſame Expreſſion concerning the *Word*. Accordingly he is called [m] *God*, [n] *Jehovah*,

[i] Sept. Num. xxxi. 16. 1 Chron. xv. 15. Pſal. cvii. 20. Pſal. cxix. 25, 43, 65, 89, 107. Pſal. cxxx. 4. Pſal. cxlvii. 15, *or* Pſal. cxlvii. 4. Dan. viii. 23. Hab. iii. 5. Zeph. ii. 5. [k] Heb. xii. 29. [l] Deut. iv. 24. O. Deut. ix. 3. O *and* J. Iſai. xxx. 27. [m] 1 Sam. xxx. 6. Pſal. lvi. 5. 11. [n] Num. iii. 16, 39, 51. J. Num. iv. 37, 45, 49. J. Num. ix. 8, 9. J. Num. xiii. 4. J. Num. xxii. 9, 10. J. Num. xxiv. 13. O. Deut. i. 27, 43. O. Deut. iv. 3. J. Judg. xviii. 5, 6. Judg. xx. 18, 20, 23, 27, 28. Ruth ii. 4. 1 Sam. xiii. 13, 14. 1 Sam. xxiii. 2, 4. 1 Sam. xxviii. 6,

vah, [o] the *Lord God*, [p] the *Majeſty of the Lord*, [q] the *Lord, the God of Iſrael*, [r] the *God of the World*, [s] a *God and Redeemer*, [t] the *God of Jacob, and our Strength for ever*, [u] the *Lord*, and [x] the *Divinity of the Lord*; and *Jacob* calls him [y] his *God*, and [z] the *God of his Father*. It is he who [a] *made the Heavens and the Earth*. He is called [b] *the God, who rules the Souls of Men, and by whom are given the Souls of all Fleſh*, [c] *who hath ſhewn us the divine Majeſty of his Glory, and the Excellency of his Magnificence*, and [d] *the divine Majeſty of the Lord*, or of *his Word*. And [e] to *do all this for his Word's Sake* is the ſame as to do it for his own Sake.

We are frequently exhorted in *Scripture* to be obedient to the *Lord our God*; and

6, 10. 1 Chron. x. 13. Heb. *See alſo the* Septuagint. Iſai. xxxvi. 10. Jer. xvi. 20, 21. Heb. *and* Chald. Jer. xix. 3. Amos vii. 16, 17. [o] Ezek. xvi. 35, 36. Heb. *and* Chald. Ezek. xx. 47. [p] Mic. iii. 11. [q] Deut. xx. 4. O. [r] Gen. xxi. 33. H. Exod. xvi. 33. J. [s] Lev. xxvi. 12. J. [t] Pſal. xlvi. 8, 12. [u] Judg. vi. 16. [x] Judg. vi. 13. [y] Gen. xxviii. 21. O. [z] Gen. xxxi. 5. O. [a] Pſal. cxxiv. 8. [b] Num. xxvii. 16. J *and* H. [c] Deut. v. 24. J. [d] Deut. xxxi. 6, 8. J. [e] Jer. xv. 15.

Appendix to Serm. VI.

the *Chaldee Paraphraſe* ſpeaks as often of [f] being *Obedient to his Word*, or [g] *Hearing his Word*, or [h] *Hearkening to the Voice of the* Word of the Lord, *to keep and do all his Commandments and his Statutes*, or [i] *Receiving his Word according to all that is commanded*, or [k] *Loving the Lord their God in Hearken-*

[f] Gen. xxii. 18. O. Gen. xxvi. 5. O. Gen. xlviii. 21. O. Exod. xv. 26. O. Exod. xix. 5. O. Lev. xxvi. 14, 18, 21, 27. O. Num. xiv. 22. O. Deut. viii. 20. O. Deut. ix. 23. O. Deut. xiii. 4, 18. O. Deut. xv. 5. O. Deut. xxvi. 14, 17. O. Deut. xxvii. 10. O. Deut. xxviii. 1, 2, 15, 45, 62. O. Deut. xxx. 2, 8, 10, 20. O. Exod. xv. 26, *&c.* J. Exod. xix. 5. H *and* J. Exod. xxiii. 21, 22, J. Deut. xxvi. 17. J. Joſ. xxiv. 24. 1 Sam. xii. 14, 15. 1 Sam. xv. 19, 20, 22, *where he is alſo called the* Lord. Pſal. lxxxi. 9. Iſai. i. 19. Iſai. xlvi. 12. Iſai. xlviii. 12. Iſai. xlix. 1. Iſai. li. 1, 4, 7. Iſai. lv. 2, 3. Iſai. lxvi. 5. Jer. iii. 13, 25. Jer. vii. 23, 26. Jer. xi. 7. Jer. ix. 13. Jer. xvi. 12. Jer. xviii. 10. Jer. xvii. 24. Jer. xxv. 7, 8. Jer. xxvi. 4. Jer. xvii. 27. Jer. xxii. 21. Jer. xxv. 7, 8. Jer. xxvi. 13. Jer. xxxii. 23. Jer. xxxiv. 14, 17. Jer. xxxv. 14, 15, 16. Jer. xxxviii. 20. Jer. xl. 3. Jer. xlii. 6, 13, 21. Jer. xliii. 4, 7. Jer. xliv. 23. Ezek. iii. 7. Ezek. vi. 3. Ezek. xx. 39. Zech. vi. 16. [g] Pſal. lxxxi. 8, 9. Pſal. xcv. 7. [h] Deut. xxvi. 14. J. Deut. xxvii. 10. J. Deut. xxviii. 1, 2. J. [i] Deut. xxx. 2, 8. J. Ezek. vi. 2. Ezek. xx. 47. Ezek. xxv. 3. Ezek. xxxvi. 1, 3. Ezek. xxxvii. 4. [k] Deut. xxx. 20. J.

Hearkening to his Word, or [l] *Keeping the Command of the Word of the Lord their God*, and [m] *not Prevaricating againſt his* Word, or [n] *not Tranſgreſſing againſt it.* So alſo [o] *Keeping the Obſervance of the* Word of the Lord, or [p] *the Charge of the* Word of the Lord *to walk in his Ways*, and [q] *Yielding Obedience to his* Word, *as in the former Days.* And it is ſaid of ſome, that [r] *they did as* the Word of the Lord *ſpake unto them.* Others declare, that [s] *they have taken upon themſelves the Decree of the* Word of the Lord, and [t] *have obſerved the Keeping of his* Word. And others promiſe ſaying, [u] *We will not tranſgreſs againſt his* Word; but [x] *Whatſoever the* Word of the Lord *hath ſaid, we will do.*

Accordingly there are many Bleſſings promiſed both [y] in general, and [z] in Particular to come by the *Word of the Lord* to ſuch who obey this *Word*, and keep his Covenant. As that [a] the Word of the Lord *hath*

[l] Joſ. xxii. 3. [m] Joſ. xxii. 31. [n] Jer. ii. 20.
[o] Zech. iii. 7. [p] 1 Kings ii. 3. [q] Hoſ. ii. 15.
[r] Job xlii. 9, 10. [s] Cant. vii. 9. [t] Mal. iii. 14.
[u] Jer. ii. 20. [x] Exod. xix. 8. H *and* J. [y] Exod. xix. 5. O. [z] Deut. xxviii. 7, 9, 11, 13. J. [a] Num. xiv.

Appendix to Serm. VI.

hath been, or *ſhall be* their *Aid* or Help; which on this Occaſion is called [b] *the Divine Majeſty of the* Word of the Lord, or [c] *the Divinity of the* Lord, [d] The Lord, and [e] the God *of* Jacob. That [f] God *will protect them by his* Word, *the* Word *of his Glory*. That [g] God *will look upon them by his* Word *to do them good*. That [h] *the* Word of the Lord *ſhall fight for them*, and [i] *be a Captain*

xiv. 9, 43. O. Deut. xxxi. 8, 23. O. Gen. xlviii. 21. J. Gen. xlix. 25. J. Iſai. xvii. 10. Exod. iii. 12. J. Num. xxiii. 21. J. Exod. xviii. 19. J. Num. xiv. 9. J. Deut. ii. 7. J. Deut. xxii. 1. J. Deut. xxxi. 8, 23. J. Joſ. i. 9. Joſ. vii. 12. Judg. vi. 12, 13, 16. 1 Kings xi. 38. 1 Sam. xvi. 18. 1 Sam. xvii. 37. 1 Sam. xviii. 12, 24, 28. 1 Sam. xx. 23. 1 Sam. xxviii. 16. 1 Sam. xxiii. 16. Pſal. xxiii. 4. Pſal. xli. 4. Pſal. xlvi. 8, 12. Pſal. lv. 19. Pſal. cxxiv. 2, 8. Iſai. xli. 9, 13, 14. Iſai. xliii. 2, 5. Iſai. xlix. 5. Iſai. lix. 16. Iſai. lxiii. 5. Jer. i. 8, 18. Jer. xv. 20. Jer. xx. 11. Jer. xxx. 11. Jer. xlii. 11. Ezek. xxxiv. 30. Hoſ. xi. 11. Hoſ. xiii. 9. Amos v. 14. Mic. ii. 13. Hag. i. 13. Hag. ii. 5. Zech. viii. 23. Zech. x. 5.

[b] Deut. xxxi. 5, 6, 8. J. [c] Judg. vi. 13. [d] Judg. vi. 16. [e] Pſal. xlvi. 8, 12. [f] Exod. xxxiii. 22, 23. O. Exod. xii. 23. J. Iſai. xxvii. 3. Ezek. xvi. 8. [g] Lev. xxvi. 9. O. Jer. xxiv. 6. Jer. xxxii. 41. Ezek. xxxvi. 9. Zech. i. 3. Mal. iii. 7. Deut. xxiii. 14. O. [h] Deut. i. 30. O *and* J. Deut. iii. 22. O. Pſal. xliv. 6. [i] Deut. xxxi. 8, 23. O. *as in* Joſh. v. 13, 14, 15.

Captain before them, and [k] be *their Banner.* That [l] his Word *ſhall not abhor them,* nor [m] *caſt them away*; but [n] God *will have Pity upon them by his* Word, and [o] *remember them by his* Word *and good Compaſſion.* Thus *God* promiſed to *be by* [p] *his* Word *with the Mouth of* Moſes, *and* [q] Aaron. [r] *The* Word of the Lord *ſhall be with the* Iſraelites, *and Gladneſs from the Glory of their King ſhall protect them.* The Word of the Lord [s] *ſhall multiply them,* [t] *comfort* them, [u] *ſpare them,* and [x] *appoint a good Reward for the juſt,* and [y] *bleſs them in all the Works of their Hands.* The Word of the Lord [z] *ſhall receive their Repentance with good will, and have Mercy upon them, and gather them again* [a] *from all their Diſperſions, and bring them from thence* [b] *into the Land, which their Fathers poſſeſſed.* His *Word* ſhall [c] *ſend* ſeveral *Curſes upon their Enemies,* but [d] *rejoice*

[k] Exod. xvii. 15. J. [l] Lev. xxvi. 11, 30. J. [m] Lev. xxvi. 40. J. Iſai. xlix. 15. [n] Lev. xxvi. 40. J. [o] Exod. xiii. 19. H. [p] Exod. iv. 12. J. [q] Exod. iv. 15. J. [r] Num. xxiii. 21. H. [s] Deut. i. 10. J. [t] Iſai. lxvi. 13. [u] Ezek. xx. 17. [x] Num. xxiv. 23. H. [y] Deut. xiv. 19. J. [z] Deut. xxx. 3. J. [a] Deut. xxx. 4. J. [b] Deut. xxx. 5. J. [c] Deut. xxx. 7. J. [d] Deut. xxx. 9, 10. J.

Appendix to Serm. VI.

joice over them *to do* them *good, as he rejoiced over* their *Fathers, when* they *ſhall receive the* Word of the Lord *to keep all his* Commandments and his Statutes. [e] The Word of the Lord *upholds the juſt*, and [f] *they who are bleſſed by him, ſhall inherit the Land.* [g] *He ſhall bring back the Captivity of his People.* [h] *He ſhall rejoice over them to build them*; and [i] *not turn away from them.* And [k] *the* Word of the Lord *ſhall keep them from all evil; he ſhall keep their Souls.* Thus [l] *God* is ſaid to *heal by his* Word; and [m] *he is near to us in the Name of the* Word of the Lord. [n] He *will call back his* Word *from introducing evil*, and [o] *ſave us by the* Word of the Lord *our* God. [p] He *will return by his* Word, or [q] His Word *will return, that it may have Mercy upon us.* [r] There ſhall be *a Reward for the juſt, who do obſerve the* Word of the Lord. [s] They *ſhall be ſafe by the* Word *of the Fear of the ſtrong* Lord *of Ages*, or the

[e] Pſal. xxxvii. 17. [f] Pſal. xxxvii. 22. [g] Pſal. liii. 7. [h] Jer. xxxi. 28. [i] Jer. xxxii. 40. [k] Pſal. cxxi. 7. [l] Deut. xxxii. 39. J. [m] Deut. iv. 7. J. [n] Joel. ii. 13. [o] Hoſ. i. 7. [p] Jer. xii. 15. [q] Mic. vii. 9. [r] Iſai. xl. 10, 13. [s] Iſai. xxvi. 4.

the Worlds. They [t] *ſhall be gathered together by his* Word, *and joined by his Will.* And [u] *from the Authority of the* Word *of Heaven is Plenty.* Thus [x] *the People prevailed by the* Word of the Lord *in the Strength of the Victory of his Power.* [y] *Not by an Army, nor by Valour, but by my* Word, *ſaith the* Lord. This made the *Pſalmiſt* boaſt, ſaying, [z] *In the* Word of the Lord *we ſhall ſet forth Valour; and he ſhall tread down our Oppreſſors,* and confeſs, that [a] *If the* Word of the Lord *doth not build the City, its Architects labour in vain.* And *if the* Word of the Lord *doth not keep the City, the Watchman wakes in vain.*

But beſide ſo many general Promiſes, there are alſo many particular Inſtances of the ſame Nature in the *Chaldee Paraphraſes.* They tell us, [b] that *the* Word of the Lord *protected* Noah. That [c] *the* Word of the Lord *protected the Door of the Ark by his Face,* or Preſence, *and ſpared thoſe, who were in it.* And [d] God *remembred* Noah *by*

[t] Iſai. xxxiv. 16. [u] Eccleſ. xi. 3. [x] Hab. iii. 11. [y] Zech. iv. 6. [z] Pſal. lx. 14. [a] Pſal. cxxvii. 1. [b] Gen. vii. 16. O. [c] Gen. vii. 16. J *and* H. [d] Gen. viii. 1. J.

Appendix to Serm. VI.

by his Word to deliver him. And after the Flood, the [e] *Rainbow* was placed in the Clouds, as *a Token of the Covenant between the* Word of the Lord *and* Noah, that the World ſhould no more be deſtroyed in the ſame Manner. Thus *the* Word of the Lord [f] *tranſlated* Enoch, and [g] *proſpered* Job. He [h] *bleſſed* and *preſerved* Abraham, was [i] a *Helper* to him, [k] his *Shield*, and [l] his Reward; becauſe [m] Abraham *obeyed the* Word of the Lord. And Circumciſion was appointed [n] *as a Token of the Covenant between the* Word of the Lord, and him; that this ſame *Word* ſhould be incarnate or made Man of his Poſterity, and by him *all*

[e] Gen. ix. 12, 13, *twice*. O *and* J. Gen. ix. 15, 16, 17. J. [f] Gen. v. 24. H. [g] *This made* Satan *ſay*, Haſt not thou protected *Job* by thy *Word?* Job i. 10. *and he confeſſed, that the* Word of the Lord *had given*, Job i. 21. and the Word *of the Almighty was his Helper*, Job xxix. 6. *And after his Troubles were over*, the *Word of the Lord* accepted the Face of *Job*, and the *Word of the Lord* gave *Job* twice as much as he had before, Job xlii. 9, 10. And the *Word of the Lord* bleſſed *Job* at laſt more than at the firſt, Job xlii. 12. [h] Gen. xxiv. 1. J. [i] Gen. xxi. 22. O *and* J. Gen. xxvi. 24. O. [k] Gen. xv. 1. J. Gen. xv. 2. H. [l] Gen. xv. 2. H. [m] Gen. xxii. 18. J. [n] Gen. xvii. 2, 10, 11. O.

all the Families of the earth ſhould *be bleſſed.* This *Word of the Lord* was [o] *a Helper to* Iſhmael, to [p] Iſaac, and [q] to Jacob, whom he *delivered from the Hands of* Laban, and [r] *took away the Flock of* Laban, *and gave them to* Jacob. And it is obſervable, that [s] Jacob *vowed*, that *if the* Word of the Lord *ſhould help him* (whom [t] he calls *the God of his Father) then the* Word of the Lord *ſhould be his* God. And accordingly [u] *he was an Aid to him* [x] *in the Way that he walked*; and [y] *the* Lord *bleſſed him in the Name of his* Word; and he promiſed him, ſaying, [z] *I will deſcend with thee by my* Word, *and my* Word *ſhall make thee enter into* Egypt. The Word of the Lord *was* [a] *a Help to* Joſeph, which was evident to the Keeper of the Priſon, and [b] *thought upon* him

[o] Gen. xxi. 20, 21. O *and* J. [p] Gen. xxvi. 3, 4, 28. O *and* J. [q] Deut. xxvi. 5. J. [r] Gen. xxxi. 9. H. Gen. xxviii. 20, 21. O. [s] Gen. xxxi. 9. H. [t] Gen. xxxi. 5. O. [u] Gen. xxviii. 15. O. Gen. xxxi. 3. O. [x] Gen. xxxv. 3. O *and* J. Gen. xxviii. 15, 20. J. Gen. xxix. 12. J. Gen. xxxi. 36. H. [y] Gen. xxxv. 9. J. [z] Gen. xlvi. 1, 2, 3, 4. H *and* J. [a] Gen. xxxix. 2, 3, 21, 23. O *and* J. Gen. xlix. 25. H. [b] Gen. l. 20. J *and* H.

Appendix to Serm. VI.

him for good, and [c] his *Remembrance came before the* Word of the Lord. The Word of the Lord [d] *heard the Prayer of* Thamar, and [e] *built a kingly Houſe for the* Egyptian *Midwives.* Thus [f] God *ſaid by his* Word, *that he would give Children to* Leah. And [g] *the* Word of the Lord *remembred* Rachel *by his good Pity, and the* Word of the Lord *heard the Voice of her Prayer, and* God *ſaid by his* Word, *that he would give her Children.* And ſince the *Pſalmiſt* ſaith, [h] that *Children and the fruit of the Womb are an heritage and gift, that cometh of the Lord,* he did that, which properly no created Being, ſtrictly ſo ſpeaking, could perform.

I cannot here but enlarge upon another Story of the ſame Nature, which is, the Angel [i] appearing to *Hagar* in the Wilderneſs, and [k] bidding her to return, and ſubmit to *Sarah* her Miſtreſs, telling her withal, what a numerous Offspring ſhe ſhould have by the Child, that ſhe went with,

[c] Gen. xli. 1. J. [d] Gen. xxxviii. 25. H. [e] Exod. i. 21. J. [f] Gen. xxix. 31. J. [g] Gen xxx. 25. H. [h] Pſal. cxxvii. 3. [i] Gen. xvi. 7. [k] Gen. xvi. 9.

with, and what Sort of a Man he ſhould be. And as the Angel ſpoke in the Stile of *God*, ſaying, [l] *I will multiply thy ſeed exceedingly*; ſo ſhe owned, that it was the *Lord*, who ſpake to her, and ſhe ſaid unto him, [m] *Thou God ſeeſt me.* It is clear, that it was *God* himſelf, who appeared, though he is called an *Angel* in the Text. And therefore not only *Philo* calls him *The Word* on this Occaſion; but the *Paraphraſts* alſo ſhew, that he was the *Word of the Lord*, according to the moſt antient Senſe of the *Jewiſh* Church. For ſo *Jonathan* tranſlates it, *She confeſſed before the* Lord Jehovah, *whoſe* Word had ſpoken *to her.* And the *Jeruſalem Targum* ſaith, *She confeſſed and prayed to the* Word of the Lord, *who had appeared unto her.* At another Time [n] the *Angel* called to *Hagar* out of Heaven, and ſpeaks in the Stile of *God*, [o] *I will make him a great Nation. Philo* ſaith, that this was the *Logos*, or *Word*, or *God the Word* according to the *Paraphraſts.* For whereas the Text ſaith, [p] *God was with the lad*, it is thus rendered both by *Onkelos* and *Jonathan*,

Appendix to Serm. VI.

Q

[l] Gen. xvi. 10. [m] Gen. xvi. 13. [n] Gen. xxi. 16. [o] Gen. xxi. 18. [p] Gen. xxi. 20.

Appendix to Serm. VI.

than, The Word of the Lord *was his Support and Aſſiſtance.* This ſhews, that the *Angel* and the *Word* were but different Manifeſtations of the ſame Perſon, and that he, who thus appeared, was true and very *God,* or the *Lord Jehovah.*

But to return from this Digreſſion. Nothing is more common both in the *Old* and *New Teſtament,* than to ſpeak of the Miracles, which the *Lord* did by *Moſes.* How *God* brought the *Iſraelites* out of the Land of *Egypt,* divided the *Red Sea* before them, led them through the Wilderneſs, conquered their Enemies, and ſettled them in the Land of *Canaan.* And nothing is more common in the *Chaldee Paraphraſts* than to aſcribe all this to the *Word of God.* We are often told, that [q] *the* Word of the Lord *was a Help to* Moſes, and [r] *did many Signs, Wonders and Miracles by* him. That [s] *he dealt ſtrongly by the Hand of* Moſes, *and brought* their *Fathers out of* Egypt. [t] God *led* Moſes *by his* Word, [u] according to

[q] Exod. iii. 12. O. Exod. xviii. 19. O. Exod. xiii. 8. J. Deut. i. 1. H. Deut. iv. 34. H. Joſ. i. 5. Joſ. iii. 7. [r] Exod. xiii. 8. J. Deut. vi. 22. J. Deut. xxxiv. 11. J. [s] 1 Sam. xii. 6. [t] Deut. xxxiv. 6. J. [u] Exod. iv. 12, 15. O.

to the Promiſe, that *the* Word of the Lord *ſhould be with* his *Mouth, and teach* him. Thus [x] *the* Word of the Lord *ſhewed* Moſes *a* Tree, and [y] *the Waters* and *the* Iſraelites *were healed by the* Word of the Lord. In general Terms it is ſaid, [z] that *the* Word of the Lord *was a Help to the* Iſraelites. In particular, that [a] *the* Word of the Lord *healed the River of* Egypt. [b] *The* Word of the Lord *brought the* Iſraelites *out of* Egypt, [c] *according as the* Lord *ſaid by his* Word. For [d] *he ſaid by his* Word, *that he would deliver them.* He [e] *fought for them,* and [f] *brought them through the* Red Sea.

[x] Exod. xv. 25. H. [y] Exod. xv. 26. H. [z] Gen. xlviii. 21. O. Num. xiv. 9. O. Num. xxiii. 21. O. Deut. ii. 7. O. Deut. xx. 1. O. [a] Exod vii. 25. J. [b] Deut. vi. 21, 22. J. Deut. xxiv. 18. J. Exod. iii. 8. J. Deut. iv. 37. O. Deut. xx. 1. O. Deut. xxxii. 50. J. [c] Exod. ii. 23. J. Exod. iii. 8, 17. J. Exod. xv. 2. J. [d] Exod. ii. 25. O. *Thus it is ſaid, that* the *Lord* ſpared by his *Word* the Children of *Iſrael.* Exod. xii. 27. J. The *Word of the Lord* fought for them againſt the *Egyptians.* Exod. iv. 25. J. *And* this is the *Word of the Lord,* who prepares for them the Victories of their Battles. Exod. xiv. 27. H. Deut. i. 30, 32. O. Deut. ii. 2. O. 1 Sam. xii. 6. [e] Deut. iii. 22. J. [f] The Waters were made Heaps by the *Word of the Lord* from before him. Exod. xviii. 8. J.

Appendix to Serm. VI.

Sea. [g] *The* Word of the Lord *went before them in a Pillar of a Cloud and of Fire,* and [h] *led them through the Wilderneſs,* [i] *like a Father.* He [k] *helped the* Iſraelites *againſt* Og, and [l] deſtroyed *the* Ammonites *from before* them. He [m] *bleſſed* them, *and multiplied* them. He [n] *choſe* them *in this World,* and [o] *gave* them *a good Portion.* He [p] *made them dwell ſeparately in the Land of* Canaan, [q] *the Land, which the* Lord *cared for by his* Word. And therefore the *Iſraelites* were called [r] *a People who is ſaved by the* Word of the Lord. *He* was *the Shield of* their *Health, and his Sword* was *the Strength of* their *Magnificence.* Accordingly the Prophet *Jeremiah* aſks this Queſtion, [s] *Hath the*

And this they acknowledged in their Song, ſaying, He ſpoke by his *Word,* and he was my Redeemer. This is my *God,* and I will build him a Sanctuary; the *God* of my Fathers, and I will ſerve him. Exod. xv. 2. O. By the *Word* of his Mouth the Waters were gathered together. Exod. xv. 8. O. He ſpoke by his *Word,* and the Waters covered them. Exod. xv. 10. O.

[g] Deut. ix. 3. O. [h] Exod. xiii. 18. H. Iſai. lxiii. 13. Jer. xxxi. 2. Hoſ. ix. 10. [i] Jer. xxxi. 9. [k] Num. xxi. 35. J. [l] Deut. ii. 21. J. [m] Num. xxxii. 8. H *and* J. [n] Deut. xxvi. 18. J. [o] Deut. xxxii. 9. J. [p] Deut. xxxii. 12. J. [q] Deut. xi. 12. J. [r] Deut. xxxii. 9. 28. J. [s] Jer. ii. 31.

the Word of the Lord *been like a deſert Wilderneſs to the Houſe of* Iſrael? and [t] promiſed them in the Name of *God*, ſaying, *My* Word *ſhall not caſt off the whole Seed of* Iſrael. This was ſo evident, that it was a ſolemn Proteſtation of *Pharaoh* to *Moſes*, [u] *Let the* Word of the Lord *be your Help.* The ſame was uſed by [x] *Caleb*, and [y] the *Iſraelites*, as we ſay, *So help you God.* And when *Booz* came to the Reapers, he ſaid, [z] *Let the* Word of the Lord *be your Aid, and they ſaid, The* Lord *bleſs thee*, intending the ſame thing by the different Salutations.

Hitherto, as *Moſes* obſerved, [a] *the* Word of the Lord *judged the Judgment of his People* Iſrael *with his Mercy*; and when they came into the Land of *Canaan*, it was both [b] promiſed, and [c] performed, that *the* Word of the Lord *was a Help to* Joſhua, [d] *fought for the* Iſraelites, and [e] *entered the Battles for them.* And [f] he ſaid to the

[t] Jer. xxxi. 37. [u] Exod. x. 10. O *and* J. [x] Joſh. xxiv. 12. [y] Joſh. i. 17. 1 Kings iii. 7. 1 Kings viii. 57. [z] Ruth ii. 4. [a] Deut. xxxii. 36. J. [b] Joſh. i. 5. Joſh. iii. 7. [c] Joſh vi. 27. [d] Joſh. xxiii. 3. Joſh. x. 42. [e] Joſh. xxiii. 10. [f] Joſh. xxii. 31.

Appendix to Serm. VI.

Reubenites, Ye have not prevaricated againſt the Word of the Lord. Therefore *ye have delivered the Children of* Iſrael *from the Hand of the* Word of the Lord, that is, from his Vengeance.

After the Time of *Joſhua* [g] *the* Word of the Lord *was a Help to the Judges,* [h] *to* Samuel, and [i] for ſome Time *to* Saul, but [k] eſpecially *to* David. It [l] *comforted* him, and [m] *ſupported* him, which [n] he often *depended upon*, and [o] *thankfully acknowledged.* And from his own Experience he could ſpeak in general Terms, that [p] *the* Word of the Lord *is in the Generation of the juſt.* Thus *the* Word of the Lord was [q] *with* Solomon, [r] *with* Eliſha, and [s] *with the* Iſraelites in the Reign of *Jehoahaz.* Thus [t] he *was with* Hezekiah, [u] whoſe Deliverance from the *Aſſyrians* is ſaid to be done by the *Word*

[g] Judg. ii. 18. [h] 1 Sam. iii. 19. [i] 1 Sam. x. 6. [k] 2 Sam. v. 10. 2 Sam. vii. 3, 9. 2 Sam. xiv. 7. 1 Kings iii. 7. Pſal. cxviii. 6, 7, 13. [l] 1 Sam. xxx. 6. [m] 2 Sam. xxii. 19. Pſal. xviii. 19. [n] 2 Sam. xxii. 30. Pſal. xviii. 29. [o] 2 Sam. xxii. 36. Pſal. xviii. 36. Pſal. cxvi. 7. [p] Pſal. xiv. 5. [q] 1 Kings iii. 7. 1 Kings viii. 57. [r] 2 Kings iii. 12. Heb. *and* Chald. [s] 2 Kings xiii. 33. [t] 2 Kings xviii. 7. [u] Iſai. xxxvii. 22.

Word of the Lord of Hoſts, [x] that he might *preſerve* Jeruſalem *for his* Word's *Sake*. And the Prophet *Iſaiah* foretold of *Cyrus*, [y] that *the* Word of the Lord *ſhould go before him, and conquer*. And it is ſaid of the *Iſraelites* in general Terms, that [z] *the* Word of the Lord *ſhall be like the Dew to them*. [a] God *will make them by his* Word *like a beautiful Fig-tree*. [b] *His* Word *was like a good Countryman, who eaſes the Shoulders of the Oxen*. And [c] *his* Word *ſhall be to* Jeruſalem *as a Wall of Fire round about, and the Glory in the Midſt of her*. And thus he was [d] ſo often prayed to, promiſed, expected, or was really a Help to his People or Servants.

[x] Iſai. xxxvii. 35. [y] Iſai. xlv. 2. [z] Hoſ. xiv. 6. [a] Hoſ. xiv. 9. [b] Hoſ. xi. 4. [c] Zech. ii. 5. [d] Gen. xlviii. 21. O. Gen. xlix. 25. O. Exod. x. 10. O. Exod. xviii. 19. O. Num. xiv. 9, 43. O. Num. xxiii. 21. O. Deut. i. 30. O. Deut. ii. 7. O. Deut. iv. 37. O. Deut. xx. 1, 4. O. Deut. xxxi. 6, 8, 23. O. Gen. iv. 28. J. Gen. xxvi. 3. J. Gen. xxvii. 28. J. Gen. xxviii. 15, 20. J. Gen. xxix. 12. J. Gen. xxxi. 3. J. Gen. xlviii. 21. J. Gen. xlix. 25. J. Exod. xvii. 15. J. Exod. xviii. 19. J. Num. xiv. 9, 43. J. Num. xxiv. 23. H. Num. xxiii. 8, 21. J. Deut. i. 10, 30. J. Deut. ii. 7. J. Deut. iii. 22. J. Deut. xx. 1. J. Deut.

Appendix to Serm. VI.

And as Obedience to *God* is deſcribed as performed to his *Word*, and Promiſes are made in his Name, and Rewards given by him, and for his Sake; ſo Diſobedience is deſcribed, Judgments are threatened, and Puniſhments ſaid to be inflicted in the ſame Manner. Sometimes it is deſcribed by [e] *Deſpiſing the* Word of the Lord, [f] being *rebel-*

Deut. xxxi. 5, 6, 8, 23. J. Deut. xxxiii. 28. J. Joſh. i. 9, 17. Joſh. vii. 12. Joſh. xxiii. 3, 10, 13. Judg. ii. 18. Judg. vi. 12, 16. 1 Sam. x. 6, 10. 1 Sam. xvi. 18. 1 Sam. xvii. 37. 2 Sam. vii. 3, 9. 2 Sam. xiv. 7. 2 Sam. xxii. 19. 1 Kings xi. 38. 2 Kings xiii. 23. 2 Kings xviii. 7. Job xxix. 6. Pſal. xviii. 19. Pſal. xxiii. 4. Pſal. xxxvii. 17. Pſal. xli. 4. Pſal. xliv. 6. Pſal. xlvi. 8, 12. Pſal. liii. 7. Pſal. lv. 17, 19. Pſal. cxviii. 6, 7, 13. Pſal. cxxi. 7. Pſal. cxxiv. 2, 8. Iſai. xvii. 10. Iſai. xli. 9, 13, 14. Iſai. xlv. 2, 17, 22. Iſai. xlix. 5, 15. Iſai. lxiii. 5, 8. Jer. xv. 20. Jer. xx. 11. Jer. xxx. 11. Jer. xlii. 11. Jer. xlvi. 28. Ezek. vii. 22. Ezek. xxxiv. 30. Hoſ. i. 7. Hoſ. xi. 11. Hoſ. xiii. 9. Amos v. 14. Mic. ii. 13. Hag. i. 13. Hag. ii. 5. Zech. ii. 5. Zech. iv. 6. Zech. viii. 23. Zech. x. 5. [e] Num. xi. 20. O. Num. xv. 31. O *and* H. 1 Sam. xv. 23. [f] Num. xiv. 9. O. Num. xx. 24. O *and* J. Heb. פ my Mouth. Num. xxvii. 14, *as before*, O. Deut. i. 26, 43. O. Deut ix. 23. O. Deut. i. 26, 43. J. *where he is called* Jehovah. Deut. ix. 23. J. 1 Sam. xii. 14, 15. 1 Sam. xv. 23. Joſh. xxii. 18, 19, 22, 29. 1 Kings viii. 50. *The Expreſſion*

is

rebellious againſt the Word of the Lord, or his *Decree*, or [g] *Tranſgreſſing againſt* him, or his *Decree*, or [h] *not Obeying* his Word, and ſometimes with [i] a Variety of other Expreſſions to the ſame Purpoſe.

Appendix to Serm. VI.

Accord-

is The Rebellions, which they have rebelled againſt thee, and againſt thy Word, *where it is ſpoken as of two different Perſons.* 1 Kings xiii. 21, 26. Pſal. v. 11. Pſal. cvi. 7. Pſal. cvii. 11. Iſai. i. 2. Iſai. xliii. 27. Iſai. lxvi. 24. Jer. ii. 8, 30. Jer. iii. 13. Jer. iv. 17. Jer. xi. 19. Jer. xxxiii. 8. Lam. i. 17. The Decree of his *Word*. Lam. i. 18, 20. Ezek. ii. 3. Ezek. xx. 8, 13, 21, 25. Hoſ. vi. 13, 14. Hoſ. x. 9. Hoſ. xiv. 1. Zeph. iii. 11. [g] Exod. xiii. 17. J. Deut. xxi. 20. J. Ruth i. 4, 5. 1 Sam. xv. 24. Iſai. xxvi. 19. Iſai. xxviii. 21. Eccleſ. i. 12. Lam. i. 17, 18, 20. Iſai. xxxii. 5. Jer. vii. 29. Jer. xvii. 13. Ezek. i. 8. Hab. iii. 2, 6. Hoſ. vi. 5, 7. [h] Lev. xviii. 21, 27. O. to receive it. Lev. xxvi. 14. O. Num. xiv. 22. O. Deut. xxviii. 45. J. Joſh. v. 6. Judg. ii. 20. Judg. vii. 10. 1 Sam. xii. 14, 15. 1 Sam. xv. 19. 1 Sam. xxviii. 18. 1 Kings xx. 36. 2 Kings xviii. 12, *twice*. Iſai. i. 20. Jer. iii. 13, 25. Jer. vii. 26. Jer. ix. 13. Jer. xvii. 24, 27. Jer. xxvi. 4. Heb. אלי to me. Jer xxii. 21. Heb. קולי My Voice. Jer. xxv. 7, 8. Jer. xxii. 23. Heb. קולך thy Voice. Jer. xxxiv. 14, 17. Jer. xxxv. 14, 15, 16. Jer. xl. 3. Jer. xlii. 13, 21. Jer. xliii. 4, 7. Jer. xliv. 23. Ezek. iii. 7. Zech. i. 5. [i] Num. xi. 20. O. Deut. xxxii. 51. O. Gen. xi. 2. H. Exod. xvi. 8. J. Lev. vi. 1. J. Lev. xxvi. 40. J. Num. xi. 20, 25, 26, 28, 29. J. Num. xiv. 22. J. Num.

Appendix to Serm. VI.

Accordingly ſuch Perſons are threatened to be [k] puniſhed with particular Curſes by the *Word of the Lord*; that [l] his Word *ſhould abhor them*, and [m] *deſtroy* them, [n] *be a Revenger* to them, [o] *caſt* them *off*, and [p] *puniſh* them even *in Hell*. That the *Word of the Lord* ſhall be like [q] a *Tempeſt*, [r] a *Moth*,

Num. xvi. 11, 26. J. Num. xxi. 5. J. Deut. i. 1. J. Deut. viii. 20. J. Deut. ix. 23. J. Deut. xxviii. 15, 62. J. Deut. xxxii. 18, 51. J. Joſh. xxii. 11. 1 Sam. xiii. 13. Thou haſt not kept the Commandment of the *Word of the Lord*, which he commanded thee, *that is*, which *God the Lord* commanded thee, *as in Verſe* 14. 1 Sam. xv. 23. 1 Kings xiii. 26. *See the* Septuagint *and* Text *throughout the whole Chapter*. 1 Chron. x. 13. *See the* Text *and* Septuagint. Job. i. 11. Job ii. 5. Pſal. cvi. 26. Cant. vi. 12. Iſai. 5. 24. *See the* Text. Iſai. xxxvii. 29. Iſai. lxv. ii. Jer. iii. 20. Jer. v. 11, 12. Jer. vii. 28, 29. Jer. xvii. 13. Ezek. i. 8. Ezek. ii. 3. Ezek. xx. 27, 38. Ezek. xxxix. 23, 26. Hoſ. v. 7, 8. Hoſ. vi. 5, 7. Hoſ. ix. 17. Zeph. iii. 2. Zech. i. 5. [k] Lev. xxvi. 14, 18, 21, 23, 27. O. Deut. xviii. 19. O. Deut. xxviii. 20, 21, 22, 25, 27, 28, 35, 48, 49, 59, 61, 62, 63, 65, 68. J. Eccleſ. xi. 3. [l] Lev. xxvi. 30. O. Amos iv. 11. My *Word* abhorred you, as the *Lord* abhorred *Sodom, that is, as two different Perſons acting like each other*. [m] Deut. i. 1. H. Deut. xxxii. 27. J. Pſal. cvi. 23. Hoſ. vi. 5. Hoſ. xiii. 14. [n] Deut. xviii. 19. J. Iſai. viii. 14, *&c.* [o] Jer. vi. 8. [p] Iſai. xxx. 33. Iſai. xxxi. 9. Pſal. lv. 24. [q] Iſai. xl. 24. Iſai. xli. 16. [r] Hoſ. v. 12.

Moth, [s] a *Lioneſs*, [t] a *roaring Lion*, [u] a *Bear*, or [x] a *burning Wind*, and [y] *have* his Enemies in *Deriſion*, with [z] ſeveral Expreſſions of the ſame Nature, beſide [a] many other Threatnings againſt Sinners in general.

And to ſhew that theſe were not bare empty Threatnings, we are told of ſeveral Examples, which the *Word of God* hath made. Thus [b] God *judged the old World by his* Word. [c] *And he ſaid, I will deſtroy Men by my* Word; *for it repented me by my* Word, *that I have made them.* Thus when the Tower of *Babel* was building, [d] *The* Lord *ſaid unto the ſeventy Angels, Let us go down. And the* Word of the Lord *was manifeſted, and his ſeventy Angels with him*; which *Word of the Lord* [e] is called *Jehovah*, or The Lord, *who diſperſed the Builders.* Thus [f] *the* Word of the Lord *ſent great Plagues*

[s] Hoſ. v. 14. Hoſ. xiii. 7. [t] Hoſ. xi. 10. [u] Hoſ. xiii. 8. [x] Hoſ. xiii. 15. [y] Pſal. ii. 4. Pſal. lii. 9. [z] Iſai. xxxvii. 29. Iſai. lxv. 2. Jer. iii. 20. Jer. v. 11, 12. Jer. vii. 28. Ezek. ii. 3. Ezek. xx. 27, 38. Ezek. xxxix. 23, 26. Hoſ. v. 7, 8. Hoſ. vi. 5, 7. Hoſ. ix. 17. Hab. iii. 2, 6. Zeph. iii. 2. Zech. i. 5. [a] 2 Sam. xxii. 28. Job iv. 9. Pſal. xviii. 13, 15, 16, 28. Pſal. xxix. 5, 8. [b] Gen. vi. 3. J. [c] Gen. vi. 7. J. [d] Gen. xi. 7, 8. J. [e] *Ibid.* [f] Gen. xii. 17. J. Gen. xvi. 1. J.

Appendix to Serm. VI.

Plagues upon Pharaoh *King of* Egypt in *Abraham*'s Time. And [g] *the* Word of the Lord *ſent a Rain of Mercy upon* Sodom; but when they did not repent, *Brimſtone and Fire was ſent upon them from the* Word of the Lord *out of Heaven.* [h] The *Word of the Lord* ſent Plagues upon the *Egyptians*, and afterward [i] deſtroyed the *Canaanites.* [k] *The* Lord *ſpoke by his* Word *to deſtroy* Amalek. And [l] Joſhua *conquered* Amalek *according to the* Word of the Lord; and thus [m] he *deſtroyed the* Ammonites. Thus [n] he deſtroyed the rebellious *Iſraelites* in the Wilderneſs, particularly [o] when they made the golden Calf. When they murmured, he [p] *ſent fiery Serpents among* them. When they worſhiped *Baal Peor*, they were [q] *crucified before the* Word of the Lord, and [r] he alſo deſtroyed them, on which Occaſion he

[g] Gen. xix. 24. H *and* J. Deut. xxix. 23. J. [h] Exod. ii. 5. J. Exod. iii. 19. J. Exod. xii. 19. J. Exod. xiv. 24. H. Exod. xv. 1. H *and* J. Deut. xi. 23. J. Deut. xxix. 2. J. [i] Lev. xx. 23. O. Joſh. xiii. 6. [k] Exod. xvii. 16. J. [l] Exod. xvii. 13. J. [m] Deut. ii. 21. J. [n] Lev. xx. 23. J. Deut. xxv. 18. J. [o] Exod. xxxii. 35. J. [p] Num. xxi. 6. H *and* J. [q] Num. xxv. 4. J. [r] Deut. iv. 3. J.

he is called *Jehovah*, and [s] at laſt he cauſed them to be carried away Captives into *Babylon*. He [t] *caſt off* Saul, *and did not receive his Prayer*, and [u] *ſmote* Uzzah, *becauſe he had offended*. It is ſaid of *Satan*, [x] that he *provoked the* Word of the Lord *againſt* Job, that [y] his Wife adviſed him to *curſe the* Word of the Lord, *and die*, and he confeſſed, that [z] *the* Word of the Lord both *gave and took away*. And when his Afflictions were ended, [a] *the* Word of the Lord *accepted the Face of* Job, *and the* Word of the Lord *gave* Job *twice as much, as he had before*, and [b] *bleſſed* Job *at the laſt more than at the firſt*.

If we look into the other Acts recorded in the *Targum*, concerning the *Word of God*, we ſhall find, that he was [c] frequently with

[s] Jer. xiv. 19. [t] 1 Sam. xxviii. 15. [u] 2 Sam. vi. 7. [x] Job ii. 3. [y] Job ii. 10. [z] Job. i. 21. [a] Job xlii. 9, 10. [b] Job xlii. 12. [c] *As with* Abijah. 1 Kings xii. 24. Sept. *page* 468. *With* Elijah. 1 Kings xix. 9. 1 Kings xxi. 28. Heb. *With* Gad. 2 Sam. xxiii. 11. Heb. *With* Hoſea. Hoſ. i. 1. *With* Joel. Joel i. 1. *And with* Zechariah. Zech. i. 1, 7. Zech iv. 8. Zech. vi. 9. Zech. vii. 1, 4, 8. Zech. viii. 1, 18. *See before in page* 177, *to page* 185.

Appendix to Serm. VI.

with the *Prophets*, and [d] frequently came unto others both *Patriarchs* and *Prophets*, foretelling to them future things known to *God* alone, and giving them in Charge, what they ſhould ſay to others. Thus in particular he came [e] to *Jeremiah*, on which Occaſion he ſpeaks of himſelf [f] as *God*, and *Jeremiah* [g] calls him the *Lord* or *Jehovah*. Thus the *Word of the Lord* [h] came often to *Ezekiel*.

[d] *As to ſeveral*, Gen. xxxv. 8. H. *To* Abraham. Gen. xviii. 2. H. *and* xviii. 17. H *and* J. *To* David. 1 Chron. xxii. 8. *To* Elijah. 1 Kings xvii. 3, 5, 8, 16, 24. 1 Kings xviii. 1. *To* Haggai. Hag. i. 1, 3. *To* Jehu. 1 Kings xvi. 1. Heb. *To* Jonah. Jonah i. 1. *To* Iſaiah. Iſai. xxxviii. 4. *To* Laban. Gen. xxxi. 24. O. *To* Micah. Mic. i. 1. *To* Nathan. 1 Chron. xvii. 3. *To* Shemaiah. 1 Kings xii. 22. Sept. *and* Chald. 2 Chron. xi. 2. 2 Chron. xii. 7. *To* Zephaniah. Zeph. i. 1. *And to the Prophet in* Jeroboam's *Time*. 1 Kings xiii. 1 *to* 5. [e] Jer. i. 2, 4. Jer. vii. 11. Jer. xiii. 3, 8. Jer. xiv. 1. Jer. xviii. 1, 5. Jer. xxi. 1. Jer. xxiv. 4, *and* Jer. xxv. 1. [f] Jer. i. 5, 7, 8, 9. [g] Jer. i. 6, 11, 12, 13, 14, 15, 17. [h] Ezek. iii. 16. Ezek. vi. 1. Ezek. vii. 1. Ezek. xii. 1, 8, 26. Ezek. xiii. 1, 8, 13, 17. Ezek. xiv. 2, 12. Ezek. xv. 1. Ezek. xvi. 1. Ezek. xvii. 1, 12. Ezek. xviii. 1. Ezek. xx. 2, 45. Ezek. xxi. 1, 8, 18. Ezek. xxii. 1, 17, 23. Ezek. xxiii. 1. Ezek. xxiv. 1, 15, 20. Ezek. xxv. 1. Ezek. xxvi. 1. Ezek. xxvii. 1. Ezek. xxviii. 1, 11, 20. Ezek. xxix. 1, 17. Ezek. xxx. 1, 20. Ezek. xxxi. 1. Ezek. xxxii. 1,

Ezekiel. In ſome of thoſe Places [i] he ſpeaks of himſelf as *Jehovah*, and [k] his Words are called the Words of *Jehovah*, [l] *which* (ſaith he) *ſhall be confirmed, and ſhall not be in vain any more.* And then he adds, *I will ſpeak the Word, and I will confirm it, ſaith the* Lord God. He ſaith to the Prophet [m] *I have ſet thee for a Sign unto the Houſe of* Iſrael, and adds, [n] *They ſhall know, that I am* Jehovah. Thus he frequently ſpeaks of himſelf as [o] the true *God*, and [p] one who will take Vengeance on the Iniquities of his People. Where he ſpeaks of himſelf he ſaith, [q] *Thus ſaith the* Lord. And [r] *I will ſend the Plague of my Anger upon them, ſaith the* Lord. And [s] *there ſhall be the Plague of my Power.* And [t] *ye ſhall know, that I am the* Lord God. And where he brings in *God the Father* ſpeaking, he ſaith, [u] *I the* Lord *will anſwer* the Sinner *by*

1, 17. Ezek. xxxiii. 1, 23. Ezek. xxxiv. 1. Ezek. xxxv. 1. Ezek. xxxvi. 16. Ezek. xxxvii. 15, *and* Ezek. xxxviii. 1. [i] Ezek. xi. 14 *to* 21. [k] Ezek. xi. 25, 27, 28. Ezek. xiv. 8. [l] Ezek. xiv. 8, [m] Ezek. xii. 6. [n] Ezek. xii. 15, 16. [o] Ezek. xiv. 13, *to the End.* [p] *Ibid. and* Ezek. xv. 7, 8. [q] Ezek. xii. 19, 23. [r] Ezek. xiii. 2, 8. [s] Ezek. xiii. 9. [t] Ezek. xiii. 9, 14. [u] Ezek. xiii. 4, 7, 9.

Appendix to Serm. VI.

by my Word; where in the Text it is, *By my ſelf.* And certainly, it would be the greateſt Madneſs, Preſumption and Blaſphemy in the World for any Author to put ſuch Words as theſe into the Mouth of any Being, which he did not believe to be true and very *God.*

In other Places we are told of thoſe, who [x] *heard the* Word of the Lord *their* God, and alſo [y] of his Speaking, and [z] Foretelling things to come, and [a] Exerting himſelf in ſuch a Manner, that the People were afraid, and ſaid, *If we ſhall hear the Voice of the* Word of the Lord *any more, we ſhall die.* Thus to give but one particular Inſtance. [b] The *Word of the Lord* came to *Balaam.*

[x] Hag. i. 12. [y] Lev. xxiv. 12, 13, 23. According to the Sentence of the *Word of the Lord.* And the *Lord* ſaid. Gen. xviii. 21. O. Exod. ii. 25. O. Gen. iii. 9. H. Gen. iii. 8, 10. J. Gen. i. 26. H. Exod. ii. 23. J. Exod. iii. 14. H. Exod. iii. 17. J. Exod. x. 29. J. Exod. xiv. 15. H. Exod. xix. 3, 8, 13. H. Num. viii. 9. J. Num. xiv. 20. H. Deut. xxxiv. 10. J. 1 Kings xii. 24. Pſal. cx. 1, *in both* Targums. Eccleſ. ii. 1. Lam. iii. 53, 57. Iſai. xii. 2. Iſai. xxxvi. 10. Iſai. xlv. 24. *And as before in page* 195, *and* 196. [z] 1 Kings xvi. 24. 2 Chron. xi. 3, *and in many other Places.* [a] Deut. v. 25. J. Deut. xxxi. 2. J. [b] Num. xxii. 9. O.

Balaam. Now the *Jewiſh Paraphraſts* obſerve, that *Balaam* very rightly took him for a divine Perſon, as it appears alſo from the Text itſelf. Here it is ſaid, that [c] *the* Word of the Lord *came to* Balaam, [d] *met* him, [e] *put a Word in his Mouth.* And [f] *he heard the* Word of the Lord *in a Trance, and ſaw a Viſion from the Face of the Almighty.* And accordingly he tells *Balak,* [g] that he *had no Power to tranſgreſs the Decree of the* Word of the Lord his God, [h] *to do good or bad of his own Will; but what the* Lord *ſaid, that would he ſpeak.* That [i] *he would* endeavour to *know, what the* Word of the Lord *ſhould ſpeak to him.* And [k] *if the* Word of the Lord *ſhould meet him,* then *the Word, which he ſhould tell* Balaam, *that he would tell again.* And alſo [l] that *the* Word of the Lord *opened the Mouth of the Aſs.* Now it is plain, that the *Paraphraſts* ſuppoſed this *Word of the Lord* to be a di-

[c] Num. xxii. 9, 20. J. Num. xxiii. 4, 16. J. [d] Num. xxiii. 16. O. [e] Num. xxiii. 5, 16. O *and* J. [f] Num. xxiv. 4, 16. O *and* J. [g] Num. xxiv. 13. O. Num. xxiv. 18. O *and* J. [h] Num. xxiv. 13. J. [i] Num. xxii. 19. J. [k] Num. xxiii. 3. O *and* J. [l] Num. xxii. 28. J.

Appendix to Serm. VI.

vine Perſon; for according to them [m] *Balak* aſked, *What hath* Jehovah ſaid? And [n] *Balaam* ſpoke before *Jehovah.* [o] He *ſaw, that it pleaſed the* Lord *to bleſs* Iſrael. And [p] *the* Lord *ſaid unto* Balaam, and [q] *put a Word in his Mouth.* And *Balaam* ſaid, [r] *It is not the Will of the* Lord *to ſuffer me* to curſe them. And [s] *the Word, which* Jehovah *ſhall put in my Mouth, that will I ſpeak.* And [t] *he ſhould anſwer them, as the* Lord *ſhould ſpeak unto him.* And he makes this Apology, [u] *Did I not ſay at firſt, Whatſoever the* Lord *ſhall ſay unto me, that will I do?* His Bleſſings run thus, [x] *The* Word of the Lord *is not like the Words of Men, for* [y] *the* Lord *of all the World is a firm* Lord. [z] *The* Word of the Lord *will accompliſh what he ſaid.* And [a] *he hath decreed and eſtabliſhed it.* [b] *The* Word of the Lord

[m] Num. xxiii. 17. O *and* J. [n] Num. xxii. 20. O. [o] Num. xxiv. 1. O, H *and* J. [p] Num. xxii. 12. J. [q] Num. xxii. 35. O. Num. xxiii. 5. J. [r] Num. xxii. 13. O *and* J. [s] Num. xxii. 38. O. Num. xxiii. 12. O *and* J. Num. xxiii. 16. O. [t] Num. xxii. 8. J. [u] Num. xxiii. 26. J. [x] Num. xxiii. 19. O *and* H. [y] Num. xxiii. 19. J. [z] Num. xxiii. 19. O *and* H. [a] Num. xxiii. 19. H. [b] Num. xxiii. 8. H.

Lord *bleſſeth them, and the* Word of the Lord *multiplies them.* [c] *The* Word of the Lord *ſhall give a good Reward to the juſt, and take Vengeance on the wicked.* [d] *How ſhall I curſe thoſe, whom the* Word of the Lord *hath bleſſed? And how ſhall I diminiſh thoſe, whom the* Word of the Lord *hath increaſed?* And [e] *The* Word of the Lord *ſhall be with them, and Glory from their King ſhall protect them.* Or as [f] another hath it, *The* Word of the Lord *is their Aid, and the Rejoicing of the King* Meſſiah *is heard among them.* From whence it is abundantly evident, that the *Chaldee Paraphraſts* ſuppoſed, That the *Angel of the Lord*, who appeared in the old Times, and particularly to *Balaam*, the *Word of the Lord*, and the *Meſſiah* was the very ſame Perſon, and that this Perſon was the true and real *Jehovah.*

If we proceed to the divine Attributes, we ſhall find, that theſe Authors deſcribe the *Word of the Lord*, as [g] the *only begotten*

[c] Num. xxiv. 23. H *and* J. [d] Num. xxiii. 8. J. [e] Num. xxiii. 21. H. [f] Num. xxiii. 21. J. [g] Gen. iii. 22. *Where the Word* only begotten *is the ſame with what*

Appendix to Serm. VI.

in the higheſt Heavens, which ſhews him to be a different Perſon from the *Father*, whoſe Attributes are alſo aſcribed to him. Thus he is repreſented as [h] Almighty, and [i] one, who *ſhall not return void, but ſhall accompliſh* that which is determined, *and ſhall proſper* in every thing, for which it is ſent.

Thus he is repreſented as [k] one, who *knows all things*, even [l] *the moſt hidden things*, which are [m] *always before his Sight*; ſo that [n] *our Sins are not hid from him*; and on the contrary they [o] *are manifeſt before* God, *who truſt in his* Word, and [p] *all our Works are revealed before him.* That [q] *the Darkneſs will not hide any thing from him.* [r] *If we make our Bed in Hell, he ſhall be preſent.* And [s] though we endeavour to *hide ourſelves from*

what we find, Gen. xxii. 2 *and* 22, *in which Texts* Iſaac *is called the* only Son *of* Abraham. *This is plain in the* Paraphraſes *of* Jonathan *and the* Hieruſalem, *and that alſo of* Onkelos *looks the ſame Way.* [h] *See before in the References* [x y z] *and* [a]. [i] Iſai. lv. 11. Chald. *and* Sept. [k] Gen. xx. 3, 6. J. [l] Deut. xix. 15. J. Eccleſ. xii. 14. [m] Pſal. cix. 15. [n] Jer. xvi. 17. Jer. xvii. 16, 17. [o] Nah. i. 7. [p] Iſai. lxii. 11. [q] Pſal. cxxxix. 12. [r] Pſal. cxxxix. 8. [s] Amos ix. 3.

from him in the Iſles of the Sea, it will be to no Purpoſe. For [t] he is a *Witneſs*, and [u] every thing is *before* him, and [x] he *watches* over us.

From hence naturally follow all the Works of his Providence. That [y] every thing is done by him, and [z] according to his Direction. [a] *His Hand is not ſhortned*; and [b] God *ſends his* Word unto the Earth. [c] *The Waters from the higheſt Heavens* depend on him, and [d] they *give no Dew*, but according to his Command. [e] He will *not* therefore *be a Liar* unto any; but [f] God *will fulfil the Will of his* Word. Thus the *Pſalmiſt* ſaith, [g] *The* Word of the Lord *ſhall keep thee from all evil; he ſhall keep thy Soul.* And [h] *If the* Word of the Lord *doth not build the City, its Architects labour in vain. If the* Word of the Lord *doth not keep the City, the Watchman wakes in vain.*

[t] Jer. xxix. 23. [u] 1 Sam. xxvi. 20. Pſal. cix. 15. [x] Gen. xxxi. 49. O. [y] Iſai. xxxvi. 10. Iſai. l. 11. [z] 1 Kings xvii. 2. [a] Mic. ii. 7. [b] Pſal. cxlvii. 15. [c] Pſal. cxlviii. 14. [d] Jer. xiv. 22. [e] Jer. ii. 5. Jer. xv. 18. [f] Jer. xv. 19. [g] Pſal. cxxi. 7. [h] Pſal. cxxvii. 1.

Appendix to Serm. VI.

Beſides, he is repreſented as [i] a very *pure*, and [k] *holy* Being, [l] a *jealous*, and [m] a *Sin-revenging God*, [n] *of purer Eyes than to behold evil Works*, and [o] *not to be angry* at them. He ſhall therefore [p] *go forth*, and [q] *remain in Truth and Juſtice*, and [r] ſhall *remain* the ſame *for ever and ever.*

On the other Hand [s] his *Mercies* are great, and [t] he *will return, that he may have Mercy upon us.* And to make all this the more illuſtrious it is ſaid, [u] that the *Lord*, or *God* the Father *will reveal the Voice of his Word.* And the *Prophet* mentions him as ſpeaking thus, [x] *For my Name and for my* Word *I will cauſe, that it ſhall not be violated, and my glory, which I have revealed unto you, will I not give to another*

[i] Pſal. cxix. 140. [k] Num. ix. 8. J. Num. xv. 34. J. [l] Deut. iv. 24. O. [m] Deut. xviii. 19. J. Deut. xix. 15. J. Deut. xix. 19. O. [n] Hab. i. 13. [o] Iſai. xxxvii. 29. [p] Iſai. xlv. 23. [q] Iſai. xlviii. 1. [r] Iſai. xl. 8. Iſai. xlvi. 4. Iſai. lii. 6. Hoſ. xi. 9. Hab. i. 12. Hab. iii. 13. [s] 2 Sam. xxiv. 14. [t] Mic. vii. 19. [u] Iſai. xxx. 30. [x] Iſai. xlviii. 11, 12. *The Text is thus*, For my own ſake, even for my own ſake will I do it: for how ſhould my name be polluted? And I will not give my glory to another. Hearken unto me, O Jacob, and Iſrael my called. *See alſo* Iſai. xlii. 8.

ther People. And therefore obey my Word, *O Houſe of* Iſrael. And ſince theſe antient Authors give the *Word of God* ſuch Attributes as theſe, it is plain, that they could not but own him to be true and very *God* in the higheſt Senſe.

Let us now proceed to the Actions, which they attribute to him, and they are ſuch as can be aſcribed to *God* alone. Beſide thoſe already mentioned they tell us, [y] that he made the whole World in general from the Beginning, and even [z] *the firſt things that were created.* He created [a] the *Heavens*, and [b] the *Earth*, [c] *Man*, [d] the *Garden of* Eden, and [e] all other Creatures, which were for the Uſe of Man.

As to the World in general he is ſaid [f] to preſerve his Creatures, [g] to order and diſpoſe of thoſe, which are irrational and

[y] Deut. xxxii. 27. O. Gen. xi. 2. H. Gen. xxxi. 33. H. Exod. iii. 14. H. Exod. xii. 42. H. [z] Iſai. xlviii. 3. [a] Num. xxiv. 6. H. Pſal. cxxiv. 8. Iſai. xliv. 24. Iſai. xlviii. 13. [b] Pſal. cxxiv. 8. Iſai. xliv. 24. Iſai. xlv. 12. Iſai. xlviii. 13. Jer. xxvii. 4. [c] Gen. i. 27. H. Gen. iii. 22. H. Deut. xxxii. 6, 18. J. Job. xxxiii. 4. Heb. *and* Chald. Iſai. xlv. 12. [d] Gen. ii. 8. J. [e] Deut. viii. 3. J. [f] Job xxxiii. 4. [g] Job xxxvii. 10. Pſal. xviii. 13, 15, 16.

Appendix to Serm. VI.

inſenſible, and in general Terms [h] to decree whatever comes to paſs. And [i] *God* decrees by his *Word*, which [k] is therefore *not in vain*, but [l] to *be received*; and accordingly he is called [m] *Jehovah*, and [n] the *God of* Iſrael.

In Reſpect of all Mankind he is ſaid [o] to obſerve our Actions, and [p] to be a *Witneſs*; for which Reaſon [q] he is called *Jehovah*. He [r] ſends *Plenty or Hunger*. [s] By him *are given the Souls of all Fleſh*, and he *rules the Souls of all Men* [t] by his *Providence*.

[h] Num. xxiv. 13. Deut. xxi. 20. J. Ruth i. 4, 5. 1 Kings xii. 24. 1 Kings xiv. 7. Eccleſ. ii. 15. Eccleſ. vi. 10. Eccleſ. x. 8. Cant. vi. 8. Cant. vii. 9. Lam. i. 15, 17. Iſai. i. 20. Iſai. xxi. 17, 25. Iſai. xxv. 8. Iſai. xl. 5. Iſai. lviii. 14. Jer. iv. 28. Jer. xiii. 15. Ezek. iv. 8. Ezek. v. 13, 15, 17. Ezek. xvii. 21, 24. Ezek. xxi. 17, 32. Ezek. xxii. 14. Ezek. xxvi. 14. Ezek. xxviii. 10. Ezek. xxx. 12. Ezek. xxxiv. 24. Zeph. ii. 5. [i] Num. xxii. 35. O. Ezek. xxxvi. 5, 6, 36. Ezek. xxxvii. 14. Ezek. xxxviii. 19. Ezek. xxxix. 5, 8. Hoſ. xi. 9. Joel iii. 8. Mic. iv. 4. Zeph. ii. 5. [k] Ezek. vi. 9. [l] Ezek. vi. 2. Ezek. xxiv. 47. Ezek. xxv. 3. Ezek. xxxvi. 1, 3. Ezek. xxxvii. 4. [m] Lev. xxiv. 12, 13. J. Num. xxii. 18, 35, 41. J. Num. xxiv. 13. J. [n] Iſai. xxi. 17. [o] Gen. xli. 49, 50. O. [p] Gen. xxxi. 49, 50. O. Judg. xi. 10. 1 Sam. xx. 23, 42. Mic. i. 2, 3. [q] *Ibid.* [r] Eccleſ. xi. 3. [s] Num. xxvii. 16. J *and* H. [t] Gen. xxii. 8. J. Gen. xxvii. 31. H. Gen,

dence. He [u] *quickens* us, and [x] *ſuſtains* us, and [y] our *Steps* are *ordered* by him. He [z] cauſes Men to underſtand. He [a] ſends Children, and [b] he kills. He [c] *gives*, and he *takes away*.

In Reſpect of his own People he is ſaid [d] to *redeem us*, to be [e] a *God and Redeemer*, the [f] *God of our Redemption*, and [g] *the Author of our Redemption, and the* Lord God, *who helps us with Strength.* And therefore [h] *Redemption is ſaid to be found for the Inhabitants of* Jeruſalem *by the* Word of the Lord of Hoſts *their* God. Thus [i] *the Salvation of* Iſrael *is in the* Word of the Lord *their* God. He is ſaid [k] *to redeem them, becauſe they have hoped in his* Word, [l] *to help us by the* Word *of his Will*, and [m] *to bring Strength and Salvation by his* Word *to thoſe, who*

Gen. l. 20. J. Exod. i. 21. J. Exod. iii. 19. J. Exod. iv. 12. J. 2 Kings xiii. 23. 2 Kings xviii. 25.
[u] Pſal. cxix. 50. [x] Pſal. cxix. 116. [y] Pſal. cxix. 123. [z] Job xxxii. 8. [a] Gen. xxix. 31. J. Gen. xxx. 22. J. Gen. xxx. 25. H. [b] Exod. xvi. 3. J. Eccleſ. vi. 7. [c] Job i. 21. [d] Gen. xlix. 18. H. [e] Lev. xxvi. 12. J, *as in* Job xix. 25, 26. [f] Pſal. xxiv. 5. [g] Hab. iii. 9. [h] Zech. xii. 5. [i] Jer. iii. 23. [k] Pſal. xxxvii. 40. [l] Iſai. lxiii. 5. [m] Iſai. lix. 17.

Appendix to Serm. VI.

who fear him. And *God* ſaith, [n] *I have redeemed them by my* Word *on the fourteenth Day of* Niſan, which was the Day, when *our bleſſed Lord and Saviour* was crucified for us. And [o] *I will ſtrengthen them by the* Word of the Lord, *and the redeemed ſhall walk in his Name, ſaith the* Lord. And therefore the Prophet aſks, [p] *Why ſhould* Men *ſay, Where are they, who are redeemed by the* Word of God? And [q] the *Eyes* of the Pſalmiſt *hoped for his Redemption, and the* Word *of his Righteouſneſs.* And the Prophet prayed, ſaying, [r] *Redeem me, and heal me by thy* Word. And [s] *Feed thy People with thy* Word, *the People of thy Inheritance, in the Age which is to be renewed,* or in the Goſpel Times. And to ſhew the Efficacy of Faith on this Occaſion, we are told, [t] that *he who looks on the Serpent ſhall live, if his Heart is directed to the Name of the* Word of the Lord, and if he *is intent upon the Name of the* Word of the Lord. Like to this are theſe Expreſſions, [u] *I will ſtrengthen*

[n] Hoſ. iii. 3. [o] Zech. x. 12. [p] Joel ii. 17. [q] Pſal. cxix. 123. [r] Pſal. cxix. 154. [s] Mic. vii. 4. [t] Num. xxi. 8, 9. J. *compared with* John iii. 14, 15, 16. [u] Zech. x. 12.

ſtrengthen them by the Word of the Lord, *and the redeemed ſhall walk in his Name, ſaith the* Lord. [x] *The* Word of the Lord *ſhall reveal himſelf to redeem his People.* And [y] God *will atone by his* Word *for his Land, and for his People,* even [z] *a People who is ſaved by the* Word of the Lord. *He is the Shield of your Health, and his Sword is the Strength of your Magnificence.* [a] *He ſaid by the* Word of the Lord, *that he ſhould bring forth Righteouſneſs and Strength.* [b] *All the Seed of* Iſrael *ſhall be juſtified and glorified by the* Word of the Lord. [c] God *hath Pity upon us by his* Word. And [d] *The* Word of the Lord *is their Aid, and the Rejoicing of the King* Meſſiah *is among them.* And alſo [e] God *ſhall gather them from their Diſperſions, and bring them from thence by the Hands of the King* Meſſiah. This made good old *Jacob* ſay, [f] *My Soul doth not expect the Redemption of* Gideon *the Son of* Joaſh, *which is temporal, nor the Redemption of*

[x] Deut. xxxii. 39. J. [y] Deut. xxxii. 43. J. [z] Deut. xxxii. 28. J. [a] Iſai. xlv. 24. [b] Iſai. xlv. 25. [c] Lev. xxvi. 44. J. [d] Num. xxiii. 31. J. [e] Deut. xxx. 4. J. [f] Gen. xlix. 18. H. *See alſo* Jonathan. *The* Text *is,* I have waited for thy Salvation, O Lord.

Appendix to Serm. VI.

of Samſon, *which is a created Salvation; but the Redemption, which thou haſt ſaid ſhall come to thy People the Children of* Iſrael *by thy* Word, *even that Redemption of thine doth my Soul expect.* Becauſe the Author of it is uncreated, and the Salvation, which he hath wrought is eternal. And what could any Perſon ſay more, who believed in the *Meſſiah* then to come, even as we believe in him, who is come?

If we proceed to Acts of divine Worſhip, the *Word of the Lord* is ſaid [g] to be preſent in all publick Places ſet apart for that Purpoſe. Thus [h] God *is near in the Name of the* Word of the Lord. [i] *The* Word of the Lord *ſits on his high Throne, hears our Prayers, when ever we ſhall pray to him, and grants our Petitions.* [k] *The* Word of the Lord *hath received us for his Part, that we ſhould be an hereditary People unto him.* [l] God *will receive the Prayer of* Iſrael *by his* Word, *and have Mercy upon them, and will*

[g] Exod. xxix. 43. O. Exod. xxx. 6, 36. O. Exod. xx. 24. J. Exod. xxv. 22. J. Exod. xxix. 42, 43, 44. J. Exod. xxx. 6, 36. J. Num. xvii. 4. J. [h] Deut. iv. 7. J. [i] *Ibid.* [k] Deut. iv. 20. J, *as in* 2 Cor. vi. 16, 17, 18. [l] Hoſ. iv. 9.

will make them by his Word *like a beautiful Fig-tree.* And [m] *the* Word of the Lord *is in the Generation of the juſt.* Thus the Land of *Canaan* was [n] *the Land, which the* Lord *cared for by his* Word. And [o] that Land in general, and [p] the Temple in particular was *the Place, which he choſe to place his divine Majeſty there.* [q] *The City of* Zion *was built by him. He was manifeſted in his Glory,* and [r] *the Mountain of* Zion *deſired him to place his Majeſty in it.* [s] *The* Levites *were choſen* [t] *to miniſter in his Name,* and [u] they performed the divine Service, *as* Moſes *had commanded* according to his Directions. And the Attending on the publick Service of the Sanctuary is called [x] *the Keeping of the Watch,* or [y] the *Obſervance,* or [z] *the Charge of the* Word of the Lord.

The *Word of the Lord* [a] hath ordained the *Sabbath,* as [b] *a Sign* between him and us.

[m] Pſal. xiv. 5. [n] Deut. xi. 12. J. [o] Deut. xii. 5. J. [p] Deut. xii. 11. J. [q] Pſal. cii. 17. [r] Pſal. lxviii. 17. [s] Deut. xxi. 5. J. [t] Deut. xviii. 7. J. [u] 1 Chron. xv. 15. Sept. Ἐν λόγῳ Θεοῦ κατὰ τὴν γραφήν. [x] Lev. xviii. 35. Mal. iii. 14. [y] Lev. xviii. 30. J. Zech. iii. 7. [z] Lev. xxii. 9. O *and* J. Ezek. xliv. 8, 16. Ezek. xlviii. 11. [a] Exod. xv. 25. J. [b] Exod. xxxi. 13, 17. O *and* J. Ezek. xx. 12, 20.

Appendix to Serm. VI.

us. And [c] the Profaner of this Day was *judged according to the Mouth*, or Sentence *of the* Word of the Lord *of Holineſs.*

The Word of the Lord [d] *repented*, that he made wicked Men. But when Men repent of their Sins, he [e] *repents* of their Puniſhments. He [f] *receives our Repentance with good Will, and hath Mercy upon us, and gathers us again.* And [g] God *calls back his* Word *from Introducing evil*, and [h] *returns by his* Word, *and hath Mercy upon us.*

The Word of the Lord [i] *hears our* Prayers, but [k] not the Prayers of wicked Men; for [l] he *abhors* their Devotions.

The Word of the Lord [m] gives us *Laws*, and [n] *Commandments*, which [o] we are to *obſerve*,

[c] Num. xv. 34. J. [d] Gen. vi. 6, 7. O, J *and* H. [e] 1 Sam. xv. 10, 25. Iſai. lvii. 6. Joel ii. 13. Zech. viii. 14. [f] Deut. xxx. 3. J. [g] Joel ii. 13. [h] Jer. xii. 15. [i] Gen. xxx. 25. H. Gen. xvi. 30. H. Gen. xxxviii. 25. H. [k] Num. xxxi. 8. J. 1 Sam. xxviii. 15, 16. Hoſ. ii. 2. [l] Iſai. i. 14. [m] Lev. xxvi. 46. O. [n] Lev. iii. 51. O. Num. iv. 37, 41, 45, 49. O. Lev. ix. 18. O. Lev. xx. 23, *twice*, O. Lev. xiii. 4. O. Exod. xv. 25, *&c.* H. Exod. xix. 7. H. Num. xxxvi. 2. O. Exod. xix. 7. H. Num. xx. 21. J. Lev. xxvi. 46. J. [o] Exod. xix.

obſerve, as from him. And according to his Directions the *Iſraelites* [p] *encamped*, or [q] *remained* in their Stations, or [r] *journeyed*. And thus they kept [s] *theſe Obſervances according to the Mouth of the* Lord *by the Hand of* Moſes. Thus [t] *according to the Mouth of the* Word of the Lord, that is, *as the* Lord *commanded* Moſes, he *gave the dedicated Money*, he [u] *numbred the People*, he [x] *ſent the Spies*, and [y] *wrote their Encampments*. And [z] according to his Directions Aaron *went up to Mount* Hor.

When the *Iſraelites* were in the Land of *Canaan*, [a] God *gave them* their *Lots by his* Word, *and divided them with a Cord by his Will*. According to his Directions they gave [b] Joſhua *an Inheritance*, and [c] *Poſſeſſions to the* Levites. And as [d] *the* Reubenites *kept the Command of the* Word of the Lord;

xix. 8. H. Num ix. 10. H. [p] Num. ix. 20, 23. J. [q] Deut. xxxiii. 9. J. [r] Exod. xvii. 1. O *and* J. Num. xvii. 21. O. Num. ix. 18, 20, 23. J. Num. x. 13. J. [s] Num. ix. 19, 23. J. [t] Num. iii. 51. J, *where he is called* Jehovah. [u] Num. iii. 51. J. [x] Num. iii. 16, 39. J. Num. iv. 37, 41, 45, 49. J. [y] Num. xxxiii. 2. J. [z] Num. xxxiii. 38. J. [a] Iſai. xxxiv. 17. [b] Joſh. xix. 50. [c] Joſh. xxi. 3. [d] Joſh. xxii. 3.

Appendix to Serm. VI.

Lord; ſo [e] *they had their Poſſeſſion* accordingly *on the other Side of* Jordan. And in the Reign of *Rehoboam* his Subjects [f] *heard the* Word of the Lord, and [g] *forbore to go* to War *according to the* Word of the Lord.

The *Chaldee Paraphraſts* make [h] *God* ſpeaking *for his* Word's *ſake*, where in the *Text* it is *For his own ſake*. They tell us, that [i] The Word of the Lord *ſlew the firſt-born in* Egypt. He was [k] *revealed to the* Iſraelites, [l] fought for them, and [m] did many *Miracles*, and [n] *Wonders* for them. He [o] was *revealed to* Moſes *in a Viſion or Sight*. He [p] *led him*, and [q] *knew him Speech by Speech*. He [r] *went before him from the Mount*, [s] was *manifeſted to him, and with him were the Societies of the miniſtring Angels*, [t] in whoſe *Conſiſtory* he was royally preſent. He [u] *ſhewed* Moſes *all the valiant Men*

[e] Joſh. xxii. 9. [f] 1 Kings xii. 24. Sept. [g] 1 Kings xii. 22, 24. Chald. [h] 2 Kings xix. 34. 2 Kings xx. 6. Iſai. xxxvii. 35. [i] Exod. xii. 42. H. Exod. xii. 29. J. [k] Exod. xix. 13. H. [l] Deut. iii. 22. J. [m] Deut. i. 1. H. Deut. iv. 34. H. Deut. vi. 22. J. Deut. xxxiv. 11. J. [n] 1 Sam. iv. 8. [o] Num. xii. 6. J. [p] Deut. xxxiv. 6. J. [q] Deut. xxxiv. 10. J. [r] Exod. xix. 3. H. [s] Deut. xxxiv. 6. J. [t] Cant. i. 15. [u] Deut. xxxiv. 1. J.

Men of the Earth, and [x] Moſes *died by the Kiſs* of his Mouth. He [y] did *let none of the Words of* Samuel *fall to the Ground.* [z] By him David *was anointed*, [a] whoſe *Glory was* to be *exalted in his Name.* And [b] he *reſtored to Life the dry Bones*, which [c] the Prophet *Ezekiel* ſaw. He [d] *Sent his* Word *by the Prophets*, and is [e] *the Word*, or [f] *Angel* or Meſſenger *of the Covenant.* *Jonah* [g] in the Whale's Belly complains, [h] like others, that he was *caſt out from before* The Word of the Lord. If we [i] *obey* him, he [k] will *not make us ſad*, but [l] *ſpare* us, [m] *protect* us, [n] *bleſs* us, [o] *have Mercy upon* us,

[x] Deut. xxxiv. 5. J. *in* Hebrew, על פי יהוה [y] 1 Sam. iii. 9. [z] 2 Sam. xxiii. 1. [a] Pſal. lxxxix. 25. [b] Exod. xiii. 17. J. [c] Ezek. xxxvii. 1 *to* 11. [d] 1 Kings xx. 35. Heb. 1 Chron. xi. 3. 2 Chron. xxxv. 6. Pſal. lxviii. 34. Iſai. xlviii. 16. Zech. vii. 12. [e] Hoſ. xi. 8. [f] Mal. iii. 1. [g] Jonah ii. 5. [h] Jer. xxiii. 39. Jer. xxxii. 31. Ezek. xxiii. 8, *twice.* [i] *As* 1 Kings xviii. 37. [k] Ezek. xiii. 22. [l] Ezek. xx. 17. [m] Gen. vii. 16. O. Job i. 10. Iſai. xxvi. 4. Iſai. xxvii. 3. Ezek. xvi. 8. [n] Gen. i. 26. H. Gen. v. 2. J. Gen. xxiv. 1. J. Gen. xxxv. 9. J. Exod. xx. 24. H. Lev. xxvi. 9. O. Num. xxiii. 8. H *and* J. Deut. xxxii. 9. J. 2 Sam. xxii. 36. Job xlii. 9, 10, 12. [o] Lev. xxvi. 44. J. Deut. xxxii. 36. J.

Appendix to Serm. VI.

us, [p] be our *Help*, and [q] *Support*, [r] *comfort* us, [s] *remember* us *in* Trouble, [t] and *deliver* us. If we diſobey him, he [u] will *go forth like a Flame of Fire*, [x] be a *ſwift Witneſs againſt* us, and [y] *ſet himſelf againſt* us, *for evil, and not for good.* He [z] will *not ſpare*, but [a] *chaſtiſe* us, and [b] *be for our Deſtruction.* Thus he will [c] *puniſh*, and [d] *deſtroy* us, and thus he [e] *deſtroyed* his *Enemies*, particularly *the Worſhippers of* Baal Peor; for which Reaſon he is called *Jehovah.*

It is he who [f] *judgeth* us, and [g] ſhall come at the laſt Day to judge the quick and

[p] Job xxix. 6. Pſal. xli. 4. Pſal. xlvi. 8, 12. Pſal. lv. 19. Pſal. cxviii. 6, 7, 13. Pſal. cxxiv. 2, 8. Iſai. x. 17. Iſai. xvii. 10. Iſai. xli. 9, 13, 14. Iſai. xliii. 2, 5. Iſai. xlix. 5. Iſai. lix. 16. Iſai. lxiii. 5. Jer. i. 8, 18. Jer. xv. 20. Jer. xx. 11. Jer. xxx. 11. [q] Pſal. xviii. 19. [r] Pſal. cxvi. 17. [s] Gen. xli. 1. J. Iſai. lxvi. 13. [t] Exod. iii. 8, 17. J. [u] Hab. iii. 5. [x] Mal. iii. 5. [y] Amos ix. 4. [z] Ezek. vii. 4, 9. Ezek. viii. 18. Ezek. ix. 20. [a] Hoſ. x. 10. [b] Hoſ. xiii. 14. [c] Gen. xvi. 1. J. Exod. iii. 19. J. Exod. xv. 1. H *and* J. Iſai. viii. 14, *&c.* Iſai. xl. 24. Iſai. xli. 16. Iſai. lxiii. 10. Iſai. lxvi. 6. Hoſ. ii. 9. Amos ix. 2. [d] Deut. iii. 21. J. Iſai. xxxiii. 11. [e] Deut. iv. 3. J. [f] Gen. vi. 6, 7. J. Num. xxxiii. 4. J. Deut. xxxii. 36. J. Pſal. vii. 9. Pſal. cxxxv. 14. [g] Exod. xii. 42. H.

and the dead. Accordingly [h] he will *ſend wicked* Men to *Hell*; and as it is his [i] Property, as [k] *God alone* to *forgive* Sins, ſo he will cauſe his faithful Servants to live with him for ever in the Kingdom of Heaven. Appendix to Serm. VI.

When one of the *Paraphraſts* foretold, that the Profeſſors of the *Goſpel* ſhould be called *Chriſtians*, he deſcribes it thus, [l] They *ſhall call* them *by a new Name, which ſhall be declared by* The Word of the Lord. And therefore I ſhall only add [m] this Deſcription, which they give of his Kingdom and Majeſty. The Word of the Lord *ſhall be for ever. His Habitation ſhall be in the higheſt Heavens. He hath directed his Seat for Judgment. And he ſhall judge the People in Righteouſneſs. He ſhall judge the People in Equity. And* The Word of the Lord *ſhall be a Strength to the miſerable, a Strength in the Time of Trouble.*

From theſe Attributes and Actions, which they thus aſcribe to *The Word of God*, it is eaſy to infer, what divine Honour is due

[h] Pſal. lv. 24. Iſai. xxx. 33. Iſai. xxxi. 9. [i] Num. xiv. 20. H. [k] Matth. ix. 2 *to* 9. Mark ii. 5 *to* 13. Luke v. 20 *to* 27. [l] Iſai. lxii. 3. [m] Pſal. ix. 8, 9, 10.

Appendix to Serm. VI.

to him. Accordingly they tell us, that he is [n] to be obeyed, and exhort us to it. Accordingly our Obedience is called, [o] a *Receiving* of him, [p] *to keep and do all his Commandments*, or [q] *to keep* and do his *Commandments, which he* even God the Lord *commanded us*, to [r] *obey* him *and walk in the Way, in which the* Lord *ſent us*, [s] according to the *Cleanneſs of* our *Hands before him*; [t] to *fear him, and keep his Commandments.* It

[n] Exod. xv. 26. O. Deut. iv. 30. O. Deut. xiii. 4. O. Deut. xi. 11. O. Deut. xiii. 18. O. Deut. xv. 5. O. Deut. xxvi. 14, 17. O. Deut. xxvii. 10. O. Deut. xxviii. 1, 2. O. Deut. xxx. 10, 20. O. Deut. xxxiii. 3, 9. O. Gen. xxii. 18. J. Exod. xv. 26, *&c.* J. Exod. xix. 5. J. Num. xiv. 30, 35. J. Deut. vi. 17. J. 1 Sam. xii. 14, 15. 1 Sam. xv. 22. 1 Sam. xxviii. 18. 1 Kings xx. 36. 2 Kings xviii. 12, *twice.* Iſai. i. 19, 20. Jer. iii. 13, 25. Iſai. xlvi. 12. Iſai. xlviii. 12. Iſai. li. 1, 4, 5. Iſai. lv. 2, 3. Jer. vii. 23. Jer. xi. 7. Jer. xvi. 12. Jer. xvii. 24, 27. Jer. xviii. 10. Jer. xxii. 21. Jer. xxv. 7, 8. Jer. xxvi. 4, 5, 13. Jer. xxxii. 23. Jer. xxxiv. 14, 17. Jer. xxxv. 14, 15, 16. Jer. xxxviii. 20, 21. Jer. xl. 3. Jer. xlii. 6, *twice, and* 13, 21. Jer. xliii. 47. Jer. xliv. 23. Ezek. iii. 7. Ezek. vi. 3. Ezek. xx. 39. Zech. vi. 16.
[o] Deut. ix. 23. J. [p] Deut. xiii. 18. J. Deut. xv. 15. J. [q] 1 Sam. xiii. 13, 14. [r] 1 Sam. xv. 20.
[s] Pſal. xviii. 25. [t] Eccleſ. xii. 13.

It is called [u] a *Hearing* of him, and [x] *Hearkning to* him, [y] *to do and keep all his Commandments and his Statutes*; and [z] a *Returning*, and [a] a *Receiving of him, to keep and do all his Commandments, and his Statutes*, [b] *according to all that is commanded*, and [c] *not* to *rebel againſt him*. This Hearkning to the *Word of the Lord* is repreſented [d] as a Sign of our *Loving* him. And the Command runs thus, [e] *Hear the* Word of the Lord. *Thus ſaith the* Lord God. Thus it is ſaid, [f] that *the* Iſraelites ſhould *yield themſelves to him, as in the former Days*. [g] The *Iſlands* are exhorted to *hear the* Word of the Lord. [h] The Friends of Job *did, as the* Word of the Lord *ſpake unto*

[u] Pſal. lxxxi. 9. Pſal. xcv. 7. 1 Kings xii. 24. Ezek. xxv. 3. Ezek. xxxvii. 4. Hoſ. iv. 1. [x] Deut. viii. 20. J. Deut. xxvi. 14. J. Deut. xxviii. 2, 62. J. Jer. vii. 28. Jer. ix. 20. [y] Deut. xxvii. 10. J. Deut. xxviii. 1. J. [z] Deut. xxx. 8, 9, 10. J. [a] Deut. xxviii. 15. J. Deut. xxx. 2, 8, 9, 10. J. [b] Deut. xxx. 2. J. [c] 1 Sam. xii. 14, 15. [d] Deut. xxx. 20. J, *as* John xiv. 15. [e] Jer. xvi. 20, 21. Heb. Sept. *and* Chald. Jer. xix. 3. Ezek. xvi. 35, 36. Ezek. xx. 47. Ezek. xxxiv. 7, 8. Amos vii. 16, 17. [f] Hoſ. ii. 15. [g] Iſai. xli. 1. Iſai. xlix. 1, Iſai. lx. 9. [h] Job. xlii. 9, 10.

Appendix to Serm. VI.

unto them. And [i] Moſes *judged according to the holy* Word, that is, as it is there explained, *Whatſoever was commanded from before the* Lord, *and as the* Lord *ſaid.* And [k] *God* complained of thoſe, who *did not obey, or hearken to* his Word. And [l] the People promiſed *Joſhua*, ſaying, *We will ſerve the* Lord our God, *and we will obey his* Word. The Reader may obſerve how exactly this agrees with [m] the Expreſſions of *Our bleſſed Saviour* in the *New Teſtament.*

On the other Hand, [n] the *Murmurings* of the *Iſraelites* were *againſt the* Word of the Lord. We are ſaid [o] to *commit Iniquity againſt his Name*, [p] to *ſin*, [q] to *prevaricate*, [r] to *rebel*, [s] to *tranſgreſs* againſt *him*, and

[i] Num. ix. 8, 9. J. [k] Judg. ii. 20. Judg. vii. 10. Zech. i. 5. [l] Joſh. xxiv. 24. [m] Matth. vii. 24, 25, 26, 27. Luke vi. 46, 47, 48, 49. John xiv. 15. John xv. 10, 14. [n] Exod. xvi. 8. J. [o] Lev. vi. 1. J. [p] Joſh. xxii. 16. [q] Joſh. xxii. 21. Jer. iii. 20. Jer. v. 11. [r] Joſh. xxii. 18, 19, 22. Iſai. lix. 13. Iſai. i. 2. Iſai. xliii. 27. Iſai. lxvi. 24. Jer. ii. 8, 30. Jer. xi. 9. Jer. iv. 17. Jer. xxxiii. 8. Ezek. ii. 3. Ezek. xx. 8, 13, 21, 25. Hoſ. vi. 13, 14. Hoſ. x. 9. Hoſ. xiv. 1. [s] 1 Sam. xv. 24. Eccleſ. i. 2. Iſai. xxvi. 19. Iſai. xxviii. 21. Iſai. xxxii.

5.

and [t] *his Decree*, [u] *to caſt away the* Word of the Lord, *and reject the* Word *of the holy one of* Iſrael, [x] to *provoke him to Anger*, [y] to be *diſobedient*, [z] to be *faulty againſt his* Word, and [a] to *lye againſt him.* And ſuch were puniſhed accordingly; for *God* ſaid, [b] *they have lied againſt my* Word, *and I took my Majeſty from them.* And [c] the Iſraelites *provoked him againſt his holy* Word, *and his* Word *was turned to be their Enemy, and fought againſt them.* And we are exhorted by the *Father* even in the *Goſpel* Language, [d] *to come near unto* his Word *and hear him.*

The ſecond Duty, which the *Paraphraſts* mention even in the Language of the *New Teſtament*, is that we [e] *believe him*, as [f] the Men of *Nineveh* did. That [g] we *receive*

 him,

5. Jer. ii. 20. Jer. vii. 29. Iſai. xxxi. 9. Jer. xvii. 13. Lam. i. 18, 20. Ezek. i. 8. Hoſ. vi. 5, 7. [t] Ruth i. 4, 5. Lam. i. 18. [u] Iſai. v. 24. [x] Iſai. xxxvii. 29. Iſai. lxv. 2. [y] Ezek. ii. 3. [z] Hoſ. v. 7. [a] Iſai. lix. 13. Jer. v. 12. Ezek. xx. 27, 38. [b] Ezek. xliii. 8. [c] Iſai. lxiii. 10. [d] *Compare* Iſai. xlviii. 16 *with* Matth. xvii. 5. Mark ix. 7. Luke ix. 35. [e] *Compare* Num. xiv. 11. J. Num. xx. 12. J. *and* Deut. ix. 23. J. *with* John v. 46. John ii. 22. John x. 38, 42. John xiv. 11. John xvi. 27. John xvii. 8, *and* John xx. 29. [f] Jonah iii. 4. [g] *Compare* Num. xiv. 22. J, *with* John i. 12.

Appendix to Serm. VI.

him, and [h] *believe in* him, and [i] *in his Name* as that whereby we ſhall be juſtified. This was [k] *Abraham*'s Faith, and if we can credit the *Chaldee Paraphraſt*, he *preached* [l] this Doctrine *to all Comers and Goers at* Beerſheba, *Confeſs and believe in the Name of the* Word of the Lord, *the* God of the World. And the *Iſraelites* were afterward [m] reproved *becauſe they did not believe in the* Word of the Lord *their* God. It was foretold [n] that *the Iſlands ſhould expect* his Word. And he exhorts us, ſaying, [o] *Look unto my* Word *and be ſaved.* And as he [p] *who looked upon the* brazen *Serpent, ſhould live, if his Heart was directed to and intent upon the Name of the* Word of the Lord; ſo if [q] by Faith we look up to *our Saviour*, who was typified thereby, we ſhall obtain eternal Life. This made the *Prophet* rejoice, and ſay, [r] *I*

[h] *Compare* Gen. xv. 6. O. Exod. xiv. 31. O. Num. xx. 12. O. Gen. xv. 6. J. Pſal. cv. 24. Sept. Pſal. cvi. 12. Jer. ii. 2 *with* John iii. 16. John xiv. 1, 2, 3, *and* Acts xvi. 31. [i] *Compare* Exod. iv. 31. J. *with* John i. 12, *and* John xx. 31, *and alſo* Gen. xv. 6. O *and* J. [k] *Ibid. and* John viii. 56. [l] Gen. xxi. 33. J *and* H. *See* Rom. x. 8, 9, 10, 11. [m] 1 Kings xvii. 14. [n] Iſai. li. 5. [o] Iſai. xlv. 22. [p] Num. xxi. 8, 9. J. [q] John iii. 14, 15, 16.

[r] *I will be glad in the* God, *the Author of my Redemption. He is the* Lord God *who helps me with Valour.* And another ſaith, [s] *Confuſion ſhall cover my Enemy, who ſaid unto me, Where art thou, who waſt redeemed by the* Word of the Lord? *My Eyes ſhall ſee their Ruin.*

The third Duty, which the *Paraphraſts* mention, that we owe to the *Word of the Lord*, is Prayer. This conſiſts of four Parts, *viz.* Confeſſion, Petition, Thankſgiving, and Praying in his Name. As for Confeſſion, we find *Abraham* exhorting his Proſelytes [t] to *confeſs in his Name*, and the Prophet *Iſaiah* ſaith [u] that Men ſhall *confeſs by the* Word of the Lord.

As for Prayer to him we have the Examples of [x] St. *Stephen*, St. *Paul* and St. *John* in the *New Teſtament*; and the *Chaldee Paraphraſts* tell us, that [y] he is to be *prayed to*; they exhort us [z] to *aſk of the* Word of the Lord, and we ſhall have an Anſwer,

[r] Hab. iii. 9. [s] Mic. vii. 10. *compared with* Mark xvi. 16, *and* John viii. 24. [t] Gen. xxi. 33. J *and* H. [u] Iſai. xlv. 24. [x] Acts vii. 59. 1 Cor. xiii. 14. Rev. xxii. 20. [y] Gen. xvi. 13. [z] Judg. viii. 5, 6.

Appendix to Serm. VI.

Anſwer, where he is called *Jehovah.* They give us ſeveral Inſtances, how [a] the *Iſraelites,* and [b] *Samuel wept before the* Lord, *and aſked of the* Word of the Lord, and he the *Lord Jehovah* anſwered them. When *Moſes* marched in the Wilderneſs, he ſaid, [c] *Ariſe now, O* Word of the Lord, *in the Power of thy Strength, and let the Enemies of thy People be ſcattered*; and thus he *aſked for Mercy from the Face of* Jehovah; or [d] *Be thou revealed, O* Word of the Lord, *in the Power of thy Anger.* And [e] *when the Ark reſted, he lifted up his Hands in Prayer, and ſaid, Return now, O* Word of the Lord, *from the Strength of thy Anger, and return to us in thy good Mercy, and bleſs the ten thouſands, and multiply the thouſands of the Children of* Iſrael. Or [f] *he aſked for Mercy from the Face of* Jehovah, *and ſaid thus, Return now, O* Word of the Lord, *by thy good Mercy, and lead thy People of* Iſrael, *and make the Glory of thy divine Majeſty to dwell among them, and pity the ten thouſands of* Jacob, *and the thouſands*

[a] Judg. ii. 23. Judg. xx. 18, 27, 28. [b] 1 Sam. x. 22. [c] Num. x. 35. H. [d] Num. x. 35. J. [e] Num. x. 36. H. [f] Num. x. 36. J.

ſands of Iſrael. And *Naomi*'s Prayer for *Booz* was, [g] *Let him be bleſſed from the Mouth of the Holineſs of the* Lord. This is ſaid to be [h] a *Taking Counſel from him*, and [i] a *Calling on his Name*, as [k] we have *Moſes* for an Example. They give us this Promiſe, [l] *All they, who* thus *ſeek the* Lord, *ſhall be glad in his* Word, *and they that love his Salvation, ſhall always ſay, Let the Power of the* Lord *be magnified.* They tell us, [m] that it is the Character of *wicked Men* to *ſay, What Profit ſhall we have if we pray unto his* Word? And they caution us [n] not to *pray for a perverſe Man*, becauſe it is *an Abhorring of the* Word of the Lord.

As for Thankſgiving *Abraham* [o] exhorted the Angels whom he entertained to *Give Thanks to the Name of the* Word of the Lord. But this will come properly under the Duty of *Praiſe*.

As for Praying in his Name, *Our Saviour* [p] expreſly exhorts us to it, and the *Chaldee Paraphraſts* are full on this Subject. They

[g] Ruth ii. 20. [h] Iſai. xxx. 1. [i] Exod. xxxiii. 19. [k] Exod. xxxiv. 5. J. [l] Pſal. xl. 17. [m] Job xxi. 14. [n] Pſal. x. 3. [o] Gen. xviii. 5. J. [p] John xvi. 23, 24, 26.

Appendix to Serm. VI.

They ſtile it [q] a *Calling upon his Name*, as [r] *Moſes* did; or [s] an *Aſking by the* Word of the Lord, as [t] *Abimelech* did for *David*. Thus [u] David *aſked by the* Word of the Lord, and [x] he the Lord *heard his* Prayer, and ſpoke to him, as [y] he did at other Times on the like Occaſions. Thus *Elijah* ſaid, [z] *I will pray in the Name of the* Lord, *and he ſhall ſend his* Word. Thus *Abraham* at Beerſheba [a] *prayed in the Name of the* Word of the Lord, *the* God *of the World*; and [b] he ſeems to do ſomething like it at the Offering up of his Son *Iſaac*. And *Saul* [c] aſked by the *Word of the Lord*, though the *Lord* for a particular Reaſon *did not receive his Prayer*. *God* ſaith, [d] *I was aſked for them in my* Word. The Command is poſitive, [e] *Let them pray in the* Word of the Lord *of Hoſts*. And the Promiſe is as expreſs, [f] *I will be ſought by you*

[q] Exod. xxxiii. 19. J. [r] Exod. xxxiv. 5. J. [s] Judg. i. 1. 1 Sam. xiii. 36. [t] 1 Sam. xxii. 12, 13, 15. [u] 1 Sam. xxiii. 2. [x] 1 Sam. xxiii. 4. [y] 1 Sam. xxx. 8. 2 Sam. ii. 1. 2 Sam. v. 19, 23. [z] 1 Kings xviii. 24. [a] Gen. xxi. 33. H. Exod. xxvi. 28. J. Exod. xxxvi. 33. J. [b] Gen. xxii. 14. H. *in the* Chaldee. [c] 1 Sam. xxviii. 6. James iv. 3. [d] Iſai. lxv. 1. [e] Jer. xxvii. 18. [f] Jer. xxix. 14.

you in my Word, and [g] *I will be enquired of through you by my* Word. And there is this Prophecy, [h] *In the Name of the* Word of the Lord *will I lift up my Hands in Prayer in the World to come*, that is, in the *Goſpel* Times, as bleſſed be *God*, we *Chriſtians* do.

When we look upon him as *our Saviour* and *Redeemer*, we may alſo learn theſe following Duties, which are all mentioned by the *Chaldee Paraphraſts*.

Fourthly, We may learn to *praiſe* him. Thus it is foretold of his People, [i] *They ſhall lift up their Voice, and ſhall praiſe the* Word of the Lord. And they frequently expreſs their Reſolutions in ſuitable Expreſſions, ſuch as theſe, [k] *My Praiſe ſhall be continually in thy* Word. [l] *I will praiſe* God *in his* Word. [m] *In the Meaſure of the Mercies of* God *I will praiſe his* Word. [n] *In the* Word of the Lord *we will praiſe all the Day, and will confeſs thy Name for ever and ever.* And thus [o] *All they, who ſeek after* God, *ſhall be glad in his* Word.

The

[g] Ezek. xxxvi. 37. [h] Pſal. lxiii. 5, *and* Heb. ii. 5. [i] Iſai. xxv. 9. [k] Pſal. lxxi. 6. [l] Pſal. lvi. 5, 11, 12. [m] Pſal. lvi. 11, 12. [n] Pſal. xliv. 9. [o] Pſal. xl. 17.

Appendix to Serm. VI.

The fifth Duty is to *hope* in him. This is frequently [p] mentioned, as [q] our Duty at all Times, and [r] with a Promiſe of Succeſs, when *it ſhall be ſaid,* [s] *Behold, this is the* Lord *in whoſe* Word *we did hope; we will rejoice and be glad in his Salvation. God* commands us, ſaying, [t] *Hope ye in my* Word, *ſaith the* Lord. The *Pſalmiſt* ſaith, [u] *My Soul hath hoped in thy* Word, *and I will truſt in the Shadow of thy Majeſty.* And the Prophecies concerning the *Goſpel* Times are, [x] *The Iſles ſhall hope in his* Word. And [y] *they ſhall hope in the* Word of the holy one of *Iſrael.*

The ſixth Duty is to *delight* in him. And to this there is a gracious Promiſe given, [z] *Becauſe he delighted in my* Word, ſaid *God, I will deliver him, and I will protect him, becauſe he hath known my Name.*

The

[p] Pſal. v. 11. Pſal. xi. 1. Pſal. xxxi. 1. Pſal. xxxiii. 21. Pſal. xxxiv. 23. Pſal. xxxvii. 40. Pſal. xl. 4. Pſal. xliv. 6. Pſal. lv. 23. Pſal. lvi. 5, 11. Pſal. lxiv. 11. Pſal. cxix. 123. Pſal. cxli. 8. Pſal. cxliii. 8. Pſal. cxliv. 2. Iſai. xxxiii. 2. Jer. xlix. 17. [q] Pſal. lxii. 9. [r] Pſal. xxxvii. 5. [s] Iſai. xxv. 9. [t] Zeph. iii. 8. [u] Pſal. lvii. 2. [x] Iſai. li. 5. [y] Iſai. xvii. 7. [z] Pſal. xci. 14.

The ſeventh Duty is to *rejoice* in him. This is [a] frequently mentioned, and ſometimes called [b] *Being glad, and Rejoicing in him.* For this there is this Command, [c] *Rejoice and be glad in the* Word of the Lord *your* God. And [d] *thou ſhalt rejoice in the* Word of the Lord, *and ſhalt be glad in the holy one of* Iſrael. And there are theſe Promiſes, which ſeem to refer to the *Goſpel* Times, [e] *All they, who ſeek thee, ſhall be glad in thy* Word, *and they, who love thy Salvation, ſhall always ſay, Let the Power of the* Lord *be magnified.* [f] *All they, who ſeek Learning from thee, ſhall rejoice, and be glad in thy* Word. [g] *Their Heart ſhall rejoice in the* Word of the Lord. And [h] *They ſhall rejoice in the* Word of the Lord, *and ſhall be glad in the holy one of* Iſrael. Such Expreſſions as theſe the good old *Patriarchs*, who [i] deſired to ſee theſe Times, applied to them-

[a] Pſal. xxxii. 11. Pſal. xxxiii. 21. Pſal. xxxiv. 2. Pſal. lxiii. 12. Pſal. lxvi. 6. Pſal. lxxxv. 7. Pſal. xcvii. 12. Pſal. civ. 34. Pſal. cxix. 162. [b] Pſal. ix. 2. Pſal. xxxv. 9. Pſal. lxx. 5. Iſai. xxix. 19. Iſai. xli. 16. Jer. xv. 16. Joel ii. 23. Mic. vii. 7. [c] Joel ii. 23. [d] Iſai. xli. 16. [e] Pſal. xl. 17. [f] Pſal. lxx. 5. [g] Zech. x. 7. [h] Iſai. xxix. 19. [i] Matth. xiii. 17. Luke x. 24.

Appendix to Serm. VI.

themſelves in this Manner. [k] *My Soul ſhall rejoice in the* Word of the Lord, *and ſhall be glad in his Redemption.* [l] *I will greatly rejoice in the* Word of the Lord, *and in the Salvation of my* God. [m] *Thy* Word *was the Joy and Rejoicing of my Heart.* [n] *Thy* Word *was the Joy of my Heart; for thy Name is called upon me,* O Lord God *of Hoſts.* [o] *I will rejoice in the* Word of the Lord. *I will be glad in the* God, *who compleats my Salvation.* [p] *I will rejoice in the* Word of the Lord, even *the Redemption, which he will make by* Chriſt. And [q] *I will be glad in* God *the Author of my Redemption.*

The eighth Duty is to *expect Comfort* from him, according to the Example of *David*, who [r] in his greateſt Streights and Difficulties *was comforted in the* Word of the Lord *his* God.

The ninth Duty is to *worſhip* him, eſpecially in the publick Congregations ſet apart for this Purpoſe. Thus even *Naaman* the *Syrian*

[k] Pſal. xxxv. 9. [l] Iſai. lxi. 10. [m] Jer. xv. 16. [n] Jer. xvi. 16. Heb. Sept. *and* Chald. [o] Mic. vii. 7. [p] Hab. iii. 18. [q] Hab. iii. 19. [r] 1 Sam. xxx. 6.

Syrian promiſed [s] that he would *worſhip no other Gods but* only *the* Lord *this* Word. Thus *Jeremiah* ſeems to lament for Want of an Opportunity, becauſe [t] he *ſate ſeparate from before the* Word of the Lord. This *Word* of the Lord is ſaid [u] to be preſent at ſuch Times and in ſuch Places, and [x] to *dwell there.* This is deſcribed [y] by a Variety of Expreſſions already mentioned. A Bleſſing was promiſed to [z] *Joſhua* the High Prieſt for his conſtant Attendance thereon, and alſo to others, that [a] *the* Word of the Lord *ſhould appear to them* there, *and bleſs them.* A Curſe was threatned to the Neglecters of it. [b] *My* Word, *ſaid* God, *hath caſt them off, becauſe they have deſpiſed my Worſhip.* And they were ſharply reproved, who were weary of it, and ſaid, [c] *What Profit ſhall we have, becauſe we*

[s] 2 Kings v. 17. Sept. [t] Jer. xv. 17. [u] Exod. xx. 24. H. Exod. xxv. 22. J. Exod. xxix. 42, 43, 44. O *and* J. Exod. xxx. 6, 36. O. Exod. xxxi. 6, 36. J. Lev. ix. 23. J. Num. xvii. 4. O *and* J. Deut. xii. 11. J. [x] Num. xi. 20. O. [y] Lev. viii. 35. J. Lev. xviii. 30. J. Lev. xxii. 9. J. Deut. xi. 1. O. Deut. xxxiii. 9. O. Ezek. xliii. 6, 7. Ezek. xliv. 8, 16. Ezek. xlviii. 11. [z] Zech. iii. 7. [a] Exod. xx. 24. H. [b] Zech. xi. 8. [c] Mal. iii. 13, 14.

Appendix to Serm. VI.

we have kept the Obſervance of the Word of the Lord, and (as it is afterwards explained) *have walked in the Depreſſion of our Spirit before the* Lord of Hoſts.

The tenth Duty is to *truſt in* him. This is frequently called [d] *a Putting our Truſt in the* Word of the Lord. And to this we are very frequently exhorted by ſuch Expreſſions as theſe, [e] *Truſt ye in the* Word of the Lord *for ever.* [f] *Truſt in the* Word of the Lord, *and do good, and be ſtrong in Faith.* [g] *Truſt in the* Word of the Lord, *and keep his Way, and he ſhall exalt thee.* [h] *Be ſtrong and let your Mind be comforted, all ye who truſt in the* Word of the Lord. Or [i] more largely thus, Iſrael *truſts in the* Word of the Lord. *He is their Helper and Defender. Ye Houſe of* Aaron, *truſt in the* Word of the Lord. *He is their Helper and Defender. Ye that fear the* Lord, *put your Truſt in the* Word of the Lord. *He is their Helper and Defender. The* Word of

[d] Pſal. xvi. 1. Pſal. xxv. 21. Pſal. xxxiv. 9. Pſal. lx. 14. Pſal. lxxi. 1. Pſal. lxxxi. 12. Pſal. lxxxiv. 6, 13. Pſal. xci. 2. Pſal. cxviii. 8, 9, 10, 11, 12. Pſal. cxxv. 1. Pſal. cxxx. 4. Sept. Iſai. xxxvi. 7. [e] Iſai. xxvi. 34. [f] Pſal. xxxvii. 3. [g] Pſal. xxxvii. 34. [h] Pſal. xxxi. 25. [i] Pſal. cxv. 9, 10, 11, 12.

of the Lord *remembers us for good. He will bleſs the Houſe of* Iſrael. *He will bleſs the Houſe of* Aaron. Accordingly it was foretold of the Profeſſors of the *Goſpel*, that [k] *they* ſhould *lean on the* Word of the Lord, *the holy one of* Iſrael, who is there expreſly called the *Meſſiah*. And the Saints of old expreſſed themſelves thus, [l] *Behold, I truſt in the* Word of the Lord *my Salvation.* [m] *We truſt in thy* Word, *and confeſs thy Name.* [n] *Thy* Word *was the Joy of my Heart; for thy Name is called upon me,* O Lord of Hoſts. [o] *I will rejoice in the* Word of the Lord, *I will be glad in the* God, *who compleats my Salvation.* [p] *I will rejoice in the* Word of the Lord, even *the Redemption, which he will make by* Chriſt. And [q] *I will be glad in* God *the Author of my Redemption.* And there are ſuch Promiſes as theſe, [r] *He who truſts in my* Word, *ſhall inherit the Earth.* [s] *Bleſſed is the Man, who truſts in the* Word of the Lord, *and the* Word of the Lord *is his Confidence.* [t] *I will*

[k] Pſal. xxxv. 9. [l] Iſai. xii. 2. [m] Iſai. xxvi. 13. [n] Jer. xvi. 16. Heb. Sept. *and* Chald. [o] Mic. vii. 7. [p] Hab. iii. 18. [q] Hab. iii. 19. [r] Pſal. xxxvii. 9. Iſai. lvii. 13. [s] Jer. xvii. 7, 8. [t] Jer. xxxix. 18.

Appendix to Serm. VI.

deliver thee, becauſe thou haſt put thy Truſt in my Word, *ſaith the* Lord God. And [u] *The* Lord *is good to them, and they are manifeſt before him, who put their Truſt in his* Word. To theſe Promiſes ſome Examples are added, as [x] *Our Fathers truſted in thy* Word, *and thou didſt deliver them.* And [y] *Hezekiah*, and [z] *the* Iſraelites *truſted in the* Word of the Lord God of *Iſrael*, and were delivered from *Senacherib* King of *Aſſyria*. And it was a blaſphemous Speech of *Rabſhakeh*, when he ſaid, [a] *Let not* Hezekiah *make you truſt in the* Word of the Lord. On the other Hand it is ſaid, that [b] *Curſed is the Man, who takes off his Heart from the* Word of the Lord, that is, by not Truſting in him but in Man. [c] They are threatned with a *Wo, who lean not upon the* Word of the Lord. [d] A *Wo* is threatned to that City, *which did not truſt in the* Word of the Lord, *nor came to the Worſhip of their* God. [e] A *Wo* is pronounced againſt wicked People, *who* ſcoffingly pretend to *lean on the*

[u] Nah. i. 7. [x] Pſal. xxii. 5. [y] 2 Kings xviii. 15. [z] 2 Kings xviii. 22. [a] 2 Kings xviii. 30. [b] Jer. xvii. 5, 6. [c] Iſai. xxxi. 1. [d] Zeph. iii. 2. [e] Mic. iii. 11, 12.

the Word of the Lord, *ſaying*, *Is not the Majeſty of the* Lord *among you?* And it ſhall be ſaid of ſuch in Deriſion, [f] *This is the Man, who hath not placed the* Word of the Lord *for his Strength.*

The eleventh Duty is to *fear* him. The *Iſraelites* were gathered together, that [g] they might *fear before the* Word of the Lord *their* God, *and that they might obſerve to do all the Words of the Law.* And [h] the *Lord* himſelf aſks this Queſtion, *Will ye not fear before me? And will ye not tremble before my* Word? The Prophet *Iſaiah* [i] exhorts thoſe to *hear the* Word of the Lord, *who tremble at his* Word. And this alſo ſeems to be the Caſe of *Jeremiah*, [k] who *ſate ſeparate from before the* Word of the Lord; *for* (ſaith he) *thou haſt filled me with indignation.*

The twelfth Duty is to *make a Covenant* with him. Thus [l] *Jehoiada* the High Prieſt *made a Covenant between the* Word of the Lord, *and between the King and People.* Thus [m] the *Rainbow* was a *Token of the Co-*

 venant

[f] Pſal. lii. 9. [g] Deut. xxxi. 12. J. [h] Jer. v. 22. [i] Iſai. lxvi. 5. [k] Jer. xv. 17. [l] 2 Kings xi. 17. [m] Gen. ix. 12, 13, 14, 15, 16, 17. O *and* J.

Appendix to Serm. VI.

venant between the Word of the Lord *and* Noah, that the Earth ſhould no more be deſtroyed by a Flood. Thus [n] Circumciſion was a Token of the Covenant between the *Word of God* and *Abraham*, together with his Poſterity, and their Admiſſion into it. And [o] the Paſſover was another Token between the *Word of the Lord* and the *Iſraelites* for their farther Confirmation, that he ſhould be their *God*, and they ſhould be his People. And under the *Goſpel* we have in the ſame Manner the Sacraments of *Baptiſm* and the *Lord's Supper*, one for our Admiſſion, and the other for our Confirmation; in both which we ſolemnly promiſe to take *Chriſt Jeſus* alone for our *Saviour* and *Redeemer*, and to worſhip and ſerve him accordingly, and for this Reaſon we are called *Chriſtians*.

The next Duty is to *ſwear by his Name*. This was very commonly mentioned in the *Paraphraſts*, and is a ſolemn Acknowledgment of him, as *God*, every where preſent, almighty, knowing the Intentions of the Heart, as well as all our

[n] Gen. xvii. 2, 9, 10, 11, 12, 13, 14. O *and* J.
[o] Exod. xii. 13, 23, 27, 29. J.

our Words and Actions, and [p] one who will puniſh thoſe, who forſwear themſelves. It was reckoned [q] a *Giving glory to the* Lord. The Command is [r] *Thou ſhalt fear the* Lord *thy* God, *and ſerve him, and ſwear by his Name.* The Intention even of the Heart is mentioned, [s] *Thou ſhalt ſwear, The* Lord *liveth, in truth, in judgment, and in righteouſneſs.* And [t] it was reckoned an *unpardonable* Crime, and a *Forſaking* of the true *God*, when the *Iſraelites ſwore by thoſe, who were no gods.* When *Jonathan* made a Covenant of Friendſhip with *David*, the Form was thus, [u] *Let the* Word of the Lord *be a Witneſs between me and thee for ever.* And thus [x] *he ſtrengthned* David's *Hand by the* Word of the Lord. When *Samuel* teſtified his Integrity before the *Iſraelites*, he ſaid, [y] *The* Word of the Lord *is a Witneſs for you.* And repeating the ſame thing in other Words, he ſaith, [z] *The* Lord *is a Witneſs, who dealt ſtrongly by the Hands of* Moſes *and* Aaron, *and brought*

[p] Exod. xx. 7. Deut. v. 11. [q] Joſh. vii. 19. [r] Deut. vi. 13. Deut. x. 20. [s] Jer. iv. 2. [t] Jer. v. 7, 9. [u] 1 Sam. xx. 23, 42. [x] 1 Sam. xx. 16. [y] 1 Sam. xii. 5. [z] 1 Sam. xii. 6.

Appendix to Serm. VI.

our Fathers out of Egypt. All which is attributed [a] by the *Chaldee Paraphraſts* to *the* Word of the Lord. Thus [b] he farther adds, *Witneſs before the* Lord, *and before his* Chriſt. And [c] *the* Lord, *and his* Chriſt *is a Witneſs* againſt you. *And they ſaid, He* (as of one, not they) *is Witneſs.* From which Expreſſions it is evident, that they looked upon the *Word of the Lord*, and the *Meſſiah* to be one and the ſame Perſon, and that this Perſon was the very true and real *Jehovah*. They tell us, [d] that *every one ſhall praiſe him, who ſwears by him.* And accordingly they give us theſe Directions. [e] *You ſhall not ſwear by the Name of the* Word of the Lord *in vain.* But [f] *you ſhall ſwear by the* Name of the Word of the Lord *in Truth.* And [g] *No Man of you ſhall ſwear by the Name of the* Word of the Lord *your* God *in vain, becauſe the* Lord *will not reckon him innocent in the Day of the great Judgment, who ſhall ſwear by his Name in vain.* Where Swearing by the Name of the *Word*,

[a] Exod. xii. 42. H. Exod. xii. 23, 27, 29. J. [b] 1 Sam. xii. 3. [c] 1 Sam. xii. 5, *as in* Pſal. ii. 2. [d] Pſal. lxiii. 12. [e] Deut. v. 11. J. [f] Deut. v. 11. J. [g] Exod. xx. 7. J. Deut. v. 11. J.

Word, and Swearing by the Name of the *Lord* is mentioned as the very ſame thing; becauſe the *Word* is the *Lord*. Sometimes the Form was thus expreſſed, [h] *I adjure you by the Decree of the* Word of the Lord. Thus *Abimelech* [i] required *Abraham* to *ſwear unto him by the* Word of the Lord, which [k] he did accordingly. Thus *Abraham* [l] made his Servant to *ſwear by the* Word of the Lord, which [m] he alſo did. Thus [n] the Spies ſwore to *Rahab*. Thus [o] the Princes *ſwore* to the *Gibeonites*. Thus [p] the *Iſraelites ſwore* againſt the *Benjamites*, and [q] *Joab ſwore* before *David*. Thus [r] *David ſwore* to *Saul*, and [s] to the *Egyptians*. Thus alſo [t] *David ſwore* to *Shimei*; and [u] *Solomon ſwore* againſt *Adonijah*. Thus [x] *Shimei ſwore* to *Solomon*; and [y] thus *Saul ſwore* to the Witch of *Endor by the* Word of the Lord, *ſaying*, *As the* Lord *liveth*. Appendix to Serm. VI.

The laſt Duty is to *propheſy* or preach *in his Name*. For this Reaſon he is ſo often

[h] Cant. v. 8. [i] Gen. xxi. 23. O *and* J. [k] Gen. xxi. 24, 31. O. [l] Gen. xxiv. 3. J. [m] Gen. xxiv. 9. O *and* J. [n] Joſh. ii. 12. [o] Joſh. ix. 19. [p] Judg. xxi. 7. [q] 2 Sam. xix. 7. [r] 1 Sam. xxiv. 22. [s] Sam. xxx. 15. [t] 1 Kings ii. 8. [u] 1 Kings ii. 23. [x] 1 Kings ii. 42. [y] 1 Sam. xxviii. 10.

Appendix to Serm. VI.

often called [z] the *Word of Prophecy* from before the *Lord.* The Prophets were always to act for his Honour, and therefore they are ſaid to [a] *propheſy in the Name of the* Word of the Lord. They are [b] to *receive the Words*, which they ſpoke, *from* this Word, and [c] to *warn* the Children of *Iſrael* accordingly; and he who came to conſult a *Prophet*, is ſaid [d] to *aſk a Prophet by the* Word of the Lord. For this Reaſon the falſe Prophets were blamed, [e] becauſe they *did not ſpeak from the* Word of the Lord, and were liable to this Reproof, [f] *You teach by your Prophecies a Turning away from the* Word of the Lord, *that ye may profane the Camp of* Iſrael *and* Judah. And happy would it be for this Nation, if they who are ſet apart to *preach the Goſpel*, did preach only the *Goſpel*, and like St. *Paul*, [g] did *determine not to know any thing among* our Congregations, *ſave Jeſus Chriſt and him crucified.* Whilſt we preach him

[z] Jer. i. 1. Ezek. vi. 1. Ezek. vii. 1. Ezek. xii. 1. Ezek. xiii. 1. Ezek. xv. 1. Ezek. xvi. 1. Ezek. xvii. 1. Ezek. xviii. 1, &c. [a] Cant. vi. 12. [b] Ezek. iii. 17. Ezek. xxxiii. 7. [c] Ezek. xxxiii. 7. [d] Ezek. xiv. 7. [e] Jer. xxiii. 6. [f] Cant. vi. 12. [g] 1 Cor. ii. 1, 2.

him as our *God*, our *Lord* and *Saviour*, whilſt we extol him in his Attributes, Actions and Sufferings, whilſt we ſpeak of what he hath performed for our Juſtification and Salvation, how he is made unto us [g] *Wiſdom, and Righteouſneſs, and Sanctification, and Redemption*, whilſt we *preach* to others [h] *the unſearchable Riches of Chriſt*, and tell them how to apply theſe things to themſelves, and have an Intereſt in them by a true and lively Faith; this is [i] a *Making known the Myſtery of the Goſpel*, this is Acting like the Miniſters and Servants of *Chriſt Jeſus*, this is the only Way to bring Souls to Heaven, and will be our Glory and Crown, when we ſhall appear before him our *Lord* and Maſter. On the other Hand, if we only preach up that Religion, which may be known from natural Reaſon, and bare Morality, this is only Paganiſm refined, and makes the Hearers think, that there was little Reaſon for a divine Revelation. This paves the Way for Deiſm, Atheiſm, Scepticiſm, and Infidelity. This opens a Door, though not deſigned for that End, to *Arianiſm* and *Socinianiſm*. This gives

Appendix to Serm. VI.

[g] 1 Cor. i. 30, 31. [h] Epheſ. iii. 8. [i] Epheſ. vi. 19.

Appendix to Serm. VI.

gives Occaſion to others to vilify and reproach the Clergy, and they make this a Handle for Setting up illegal Aſſemblies in Oppoſition to us, and attempt our Ruin, as far as is poſſible; and oh that we did but rightly conſider theſe things!

A Man would think, that ſuch a *Cloud of Witneſſes*, with many more that might be added, out of theſe moſt antient *Jewiſh* Writers, and ſuch as were almoſt, or altogether cotemporary with *Our bleſſed Saviour* and his *Apoſtles*, might ſtop the Mouths of thoſe, who deny the Divinity of the *Word of the Lord*. And yet there are ſome, who have thought, that they can evade the Force of all this, though I find but two Arguments uſed for this Purpoſe.

The firſt Argument is, that this Expreſſion the *Word of the Lord* is only a particular Phraſe or Way of Speaking, and ſignifies no more than the *Lord* himſelf, and ſo may mean only the one *God*, without any Diſtinction of Perſons. And thus we ſay *His moſt excellent Majeſty*, *His Chriſtian Majeſty*, or *His Catholick Majeſty*, when we mean no more than the *King* himſelf. But to this it may be anſwered, that an Argument

gument from the *European* Languages the Sons of *Japhet*, to the *Aſiatick* Languages the Sons of *Shem* or *Ham*, is very foreign to the Purpoſe. And though it may be cuſtomary in all Nations, and eſpecially in the Eaſt to give their Kings and Emperors many ſwelling Titles; yet I never heard, that in any Language in the World, *the Word of a King* or *Emperor* did ſignify *the King* or *Emperor* himſelf. If ſuch a bare Affirmation was enough, we need not doubt of Carrying any Cauſe in the World, though contrary both to Senſe and Reaſon. There are many Expreſſions, which I have quoted, which may be applied to the one *God*. But this doth not in the leaſt affect us, ſince we acknowledge no more Gods than one. But there are Expreſſions, which I have already quoted out of *Philo* and the *Chaldee Paraphraſts*, which plainly ſhew, that by the Λόγος or *Word of the Lord*, they meant a ſecond Perſon in the Unity of the *Godhead*. Thus they call him the *only begotten in the higheſt Heavens*, the *Angel* or *Meſſenger of the Covenant*, the *Second Perſon*, a *Mediator*, an *Advocate*, an *Interceſſor*, a *Redeemer*, the *true high Prieſt*, the *Branch* of

Appendix to Serm. VI.

of the Root, the *firſt begotten*, and the *Son of God*; and how any of theſe Expreſſions can be applicable to *God the Father* alone is beyond my Apprehenſion; though we who believe a Plurality of Perſons in the Deity, can thankfully aſcribe them all to *God the Son*. Beſides, St. *John* aſcribes this very Expreſſion to *our bleſſed Saviour* both in Reſpect of his Divinity and Humanity. He ſaith, [k] *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. And* this *Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* [l] *And his name was called the* Word of God. And the Authority of this *Apoſtle* ſways more with me, than any thing, which theſe modern Gentlemen ſhall tell me, without any Authority but their own.

The other Argument is, that theſe Expreſſions are not to be underſtood of the *ſubſtantial* Λόγος or *Word*, but of the Command

[k] John i. 1, 2, 3, 14. [l] Rev. xix. 13.

mand or Speech of God or Man, which is in the *Hebrew* expreſſed by דבר and to which the *Chaldee* מימרא *Mimra* doth anſwer. This is a very plauſible Pretence, and may impoſe upon ſuch, who know nothing of the *Oriental* Languages; but any one, who hath but dipped into the *Chaldee Paraphraſes* in their Original, will eaſily diſcover the Fallacy. For [m] (to give an Anſwer in the Words of the learned Biſhop *Kidder)*

" 1. It is very certain, that theſe Words " of the *Paraphraſts* cannot be underſtood " in the Senſe pretended. Let any Man " living, that is in his ſound Mind go over " the [n] Places above mentioned, and he " muſt confeſs, that this can never ſub- " ſiſt. [o] No Man can deny, but the *Tar-*

" *gumiſts*

[m] Demonſtration of the Meſſiah, *part* III, *page* 108, 109. [n] *The Places are* Gen. ix. 12. O. Gen. xv. 1, 6. O. Gen. xvii. 2, 7. O. Gen. xxvi. 9. O. Gen. xix. 24. J *and* H. Lev. xxvi. 9, 11, 12. O *and* J. Iſai. xlviii. 13, 15, 16. Pſal. cx. 1. Gen. xxviii. 21. O. Gen. xxxi. 49. O. Exod. xvi. 8. O. Lev. xxvi. 46. O. Num. xi. 20. O. Deut. v. 5. O. Deut. xx. 1. O. Gen. i. 27. H. Gen. iii. 9, 23. H. Gen. xxx. 22. H. [o] *Here this learned Prelate adds,* Can any Man ſuppoſe this agreeable, with what hath been obſerved before from Gen. xxviii. 21, or with Gen. xxxi. 49?

Appendix to Serm. VI.

" *gumiſts* had a higher Meaning than this. " I only deſire the Reader to reflect on the " forecited Places, and he will not make " any Doubt of this Matter.

" 2. To pretend, that מימרא *Mimra*, " which is the Word uſed by the *Targu-* " *miſts*, doth anſwer to the *Hebrew* דבר " *Dabar*, which ſignifies *Speech*, *Com-* " *mand* or *Decree*, is indeed ſomething, " if any Shadow of Proof were produced. " But here is no Offer of any ſuch thing. " It is eaſy to ſuppoſe, or to affirm any " thing, to get looſe from the Preſſure of " an Argument; but this is to trifle, and " not to argue.

" 3. A [p] learned Man hath obſerved, " that the Suppoſition in the Objection is " in Fact abſolutely falſe, *viz.* that the " *Hebrew* דבר which ſignifies a *Speech*, " a *Commandment*, a *Decree* or *Order* is " turned by the *Chaldee* Word מימרא *Mim-* " *ra*, which is the Word uſed by the *Tar-* " *gumiſts* in the Places above quoted. He " affirms, that this can never be proved " from the Text. And we have Reaſon " to believe him, till we find any *Arian* or

[p] Rittangel *in* Jetzira.

" or *Socinian*, or any other Perſon what- Appendix to
" ſoever produce any one Text to that Serm. VI.
" Purpoſe.

" 4. It is very certain, that the *Chalde-*
" *ans* had another Word, by which they
" turned the *Hebrew* Word דבר *Dabar*,
" and that was the Word פתגם or פתגמא
" *Pithgam* or *Pithgama*. *Elias Levita*,
" who very well underſtood this Matter,
" [q] makes that the *Chaldee* Word, into
" which the *Hebrew* דבר *Dabar* is turned,
" and produceth ſeveral Inſtances to that
" Purpoſe. But he makes no Mention of
" מימרא upon that Occaſion, which he
" would not have failed (in all Probabi-
" lity) to have done, had he been able to
" have done it. I ſhall here reflect upon a
" very remarkable Text, which is *Deut.*
" v. 5. *I ſtood between the* Lord *and you at*
" *that time, to ſhew you the word of the*
" Lord. The *Chaldee Paraphraſts* turn the
" Words thus; *I ſtood between the Word of*
" *the* Lord *and you at that Time, to ſhew*
" *you the Word of the* Lord. In this Ver-
" ſion *Word* occurs twice, but in different
" Senſes. In the former Part of the Verſe

U " it

[q] Elias Levita *Methurgam in Voce* פתגם

Appendix to Serm. VI.

" it is put inſtead of *Lord*, and muſt ſig-
" nify the *eſſential* Λόγος, and is accord-
" ingly expreſſed by מימרא; but in the
" latter Part of the Verſe it ſignifies the
" *Commandment*, or the revealed Will of
" *God*, which דבר ſignifies; which is the
" Word uſed in the *Hebrew* Text of the
" Place, and is by the *Chaldee Paraphraſe*
" expreſſed by the Word פתגמא, which is
" the *Chaldee* Word, that anſwers to it."
I ſhall crave Leave farther to add, that the Word מימרא when ſpoken of the *conſubſtantial Word* of *God*, is always in the ſingular Number, and never in the Plural; but the Word פתגמא which ſignifies his *revealed Will* or *Commandment*, is frequently uſed on this Occaſion in the plural Number, as well as in the Singular. And the Words are not only uſed in different Senſes in different Texts, but [r] frequently alſo in the

[r] Gen. xviii. 5. J. Exod. iv. 15. J. Exod. xix. 8. H. Num. xiv. 20. H. *Compare* Num. xxi. 8, 9 *with* Num. xxi. 20, 29. J. Num. xxiii. 3, 4, 5. O *and* J. Num. xxiii. 16. O *and* J. Deut. i. 14, 26, 32. J. Deut. v. 5. O *and* J. Joſh. i. 17, 18. Judg. xi. 10. 1 Sam. iii. 18, 19. 1 Sam. xv. 10, 11. 1 Sam. xx. 23. 1 Sam. xxii. 10, 13, 15. *where* מימרא

the ſame Text, which ſeems to me, as providentially deſigned, effectually to cut off the Force of this Objection. Appendix to Serm. VI.

But to return to the Words of that learned and excellent Prelate, "From the Particulars mentioned before it evidently appears, "that the antient *Jews* did by the *Word* "mean a divine Perſon. And whoſoever "will diligently conſider the Places above "mentioned (and many more might be "produced) muſt needs confeſs it. My "[s] Author, whom I named before, tells "us, that he urged this Argument ſo cloſely upon his *Anti-trinitarian* (who had "Skill in this Sort of Learning) that after "all his Shifts and Evaſions he was forced "formally to declare, that if this was the "Senſe of theſe Words, [t] *their Cauſe was*

"*loſt*;

מימרא *is three Times, and* פתגמא *twice.* 1 Sam. xxviii. 18. 1 Kings xii. 24, *where* מימרא *is once, and* פתגמא *three Times.* 1 Kings xviii. 24. Pſal. lxviii. 12. Pſal. lxxxi. 11, 12. Pſal. cv. 19. Iſai. x. 17. Iſai. xl. 10, 13. Iſai. lxvi. 5, 6, *where* מימרא *is once, and* פתגמא *twice.* Jer. xxvi. 4, 5. Jer. xxxviii. 20, 21. Jer. xl. 3. Jer. xlii. 3, 4, 5, 6, 7, 11. *where the Word* מימרא *is four Times, and* פתגמא *ſix Times.* Ezek. iii. 17. Ezek. xxxiii. 7. Hoſ. i. 9. Hag. i. 12, *and* Zech. vii. 12. [s] Rittangel, *pag.* 112. [t] Actum eſt de nobis; veſtræ enim fidei firmiſſima propugnacula inde ſuppeditari videntur.

Appendix to Serm. VI. " *loſt; for that there ſeemed to ariſe from thence very ſtrong Arguments in Defence of* our *Belief.*"

I cannot conclude this Appendix without an earneſt Wiſh, That they, who are deſigned for holy Orders, would apply themſelves to the Study of the *Hebrew*, and thoſe other *Oriental* Languages, which are of Kin to it; as they did once in the laſt Century. This might in Time be the beſt Method for the Converſion of the *Jews*; and that *God*, who hath foretold the End, will direct to proper Means. The Knowledge of the *Hebrew*, being the Original, is neceſſary for the right Underſtanding of the *Old Teſtament*, and conſequently of the *New*, which continually refers to it. By this we take our Knowledge from the Fountain Head, and hear *God* ſpeaking to us in his own Words, without being beholden to the Pen of a Tranſlator. The Knowledge of the other *Oriental* Languages, and Comparing them with the Text, will ſufficiently convince us, that our Copies are authentick, and not corrupted, as ſome pretend to. It will ſhew us the Meaning of ſeveral obſcure Words and Phraſes,

Phraſes in the *Hebrew* Bible, and very often explains the Text itſelf, and lets us ſee the antient Opinions of theſe Tranſlators, before any modern Controverſies were ſtarted. And I think, it clearly appears, that the Reading of the *Chaldee Paraphraſes* in their Original, and *Philo* the *Jew*, will be of the moſt excellent Uſe to preſerve us from *Arianiſm*, *Socinianiſm*, and all other Errors which are ſince ſprung up relating to the *ever bleſſed Trinity*.

Appendix to Serm. VI.

SERMON VII.

Preached *June* 5, 1740.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

Sermon VII.

IN the former Sermon on theſe Words I endeavoured to prove the Divinity of the ſecond Perſon in the *ever bleſſed Trinity*, who is called the *Word* in the Text. I ſhall now endeavour to prove the ſame concerning the third Perſon, who is alſo called the *Holy Ghoſt*.

That

Sermon VII.

That the antient *Jews*, who had the Writings of the *Old Teſtament*, and believed them to be of divine Inſpiration, might be of this Opinion, is evident from ſeveral Paſſages therein, where he is called, [a] the *Spirit*, [b] the *Spirit* of *God*, or of the *Lord*, [c] the *good Spirit* of *God*, [d] *the Spirit of grace and of Supplication*, [e] *the Spirit of judgment, and the Spirit of burning*; [f] *an excellent Spirit*, [g] *the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, and the Spirit of knowledge, and of the fear of the* Lord. And even the heathen *Babylonians*

[a] Num. xi. 17, 25, 26. Num. xxvii. 18. 1 Chron. xxviii. 12. Eccleſ. xi. 5. Iſai. xxxi. 15. Ezek. i. 12, 20, 21. Ezek. ii. 2. Ezek. iii. 12, 14, 24. Ezek. viii. 3. Ezek. x. 17. Ezek. xi. 1, 24, *and* Mal. ii. 15. [b] Gen. i. 2. Gen. vi. 3. Gen. xli. 38. Exod. xxxi. 3. Exod. xxxv. 31. Num. xi. 29. Num. xxiv. 2. 1 Sam. x. 10. 1 Sam. xi. 6. 1 Sam. xix. 10, 23. 2 Chron. xv. 1. 2 Chron. xxiv. 20. Neh. ix. 30. Job xxvi. 13. Job xxvii. 3. Job xxxiii. 4. Pſal. li. 12. Pſal. civ. 30. Pſal. cvi. 33. Pſal. cxxxix. 7. Pſal. cxliii. 10. Prov. i. 23. Iſai. xxx. 1. Iſai. xxxiv. 16. Iſai. xlii. 1. Iſai. xliv. 3. Iſai. xlviii. 16. Iſai. lix. 21. Ezek. xi. 24. Ezek. xxxvi. 27. Ezek. xxxvii. 14. Ezek. xxxix. 29. Joel ii. 28, 29. Hag. ii. 5. Zech. iv. 6, *and* Zech. vii. 12. [c] Neh. ix. 20. [d] Zech. xii. 10. [e] Iſai. iv. 4. [f] Dan. vi. 3. [g] Iſai. xi. 2.

Sermon VII.

lonians called him, [h] *the Spirit of the holy Gods.* Sometimes he is deſcribed as [i] *the Breath of the Lord,* or [k] *of the Almighty,* [l] *the Breath of his Mouth,* [m] *of his noſtrils,* or [n] *of his lips,* and [o] *a wind or Spirit from the Lord,* or [p] *a mighty wind or Spirit.* And it may be obſerved, that tho' theſe Words are different in our *Tranſlation,* yet they are the ſame in the *Original.* St. *Paul* ſaith, [q] *He that made all things, is God.* And the Works of Creation in the *Old Teſtament* are attributed to the *Holy Ghoſt. Job* ſaith, [r] *By his Spirit he hath garniſhed the heavens, and his hand hath formed the crooked ſerpent.* And [s] *In the beginning when God created the heavens and the earth, the Spirit of God moved upon the face of the waters,* to produce the reſpective Forms of every Creature out of the confuſed Heap of Matter. And *David* joined him with the

[h] Dan. iv. 8, 9, 18, *and* Dan. v. 11, 14. [i] Pſal. cxlvi. 4. Iſai. xxx. 27, 28, 33. [k] Job xxxiii, 4. [l] Job xv. 30. Pſal. xxxiii. 6. [m] 1 Sam. xxii. 16. Job iv. 9. Pſal. xviii. 15. [n] Iſai. xi. 4. [o] Gen. viii. 1. Num. xi. 31. 1 Sam, xxii. 11. Pſal. xviii. 10. Pſal. ciii. 6. Pſal. civ. 3. Pſal. cxxxv. 7, *and* Hoſ. xiii. 15. [p] Iſai. xi. 15. [q] Heb. iii. 4. [r] Job xxvi. 13. [s] Gen. i. 1, 2.

the *Son of God* in this great Work, when he ſaid, [t] *By the Word of the Lord were the heavens made, and all the hoſt of them by the breath*, or Spirit *of his mouth.* As for living Creatures, *David* ſaith to *God* with the utmoſt Admiration, [u] *Thou ſendeſt forth thy Spirit, and they are created*, and *thou reneweſt the face of the earth*; and theſe he calls *the Works of the Lord*, or *Jehovah, in* which he *ſhall rejoice. Job* ſaith, [x] *By the Spirit of God the froſt is given; and the breadth of the waters is ſtreightned.* And *Moſes* ſaith, that after the Flood, [y] *God cauſed* his *Spirit to paſs over the earth, and the waters* were *aſſwaged.* And the Prophet *Iſaiah* teſtifies, that his Providence is ſtill the ſame over all his Creatures, where he ſaith, [z] *Seek ye out of the book of the Lord, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them. Moſes* ſaith, [a] *the Lord God formed man of the duſt of the ground*, and *created* him *after his own image.* And *Elihu* in

[t] Pſal. xxxiii. 6. [u] Pſal. civ. 24, 29, 30, 31. [x] Job xxxvii. 10. [y] Gen. viii. 1. [z] Iſai. xxxiv. 14, 15, 16. [a] Gen. ii. 7, *and* i. 26, 27.

Sermon VII.

in *Job* [b] deſcribes it thus, *The Spirit of God*, or (as it is in the *Septuagint*) *a divine Spirit hath made me; and the breath of the Almighty hath given me life.* Accordingly, the divine Attributes are frequently aſcribed to this ever-bleſſed Perſon. Thus he is called [c] a *holy Spirit*, or as we expreſs it in our Language, *The Holy Ghoſt*, and [d] an *excellent Spirit.* Thus he is repreſented as [e] moſt wiſe, [f] whoſe Ways are unſearchable, and paſt finding out, and one, who is infinite, incomprehenſible, and [g] *in every Place, beholding the evil and the good.* Thus [h] *David* ſpeaks with Admiration, *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou* (that is thy Spirit or Preſence, which is the ſame thing) *art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea: Even there ſhall thy hand lead me; and thy right*

[b] Job xxxiii. 4. [c] Pſal. li. 11. Iſai. lxiii. 10, 11. [d] Dan. v. 12, *and* vi. 3. [e] Iſai. xl. 13, 14. [f] Eccleſ. xi. 5. Iſai. xl. 13, 14. [g] Prov. xv. 3. [h] Pſal. cxxxix. 7, 8, 9, 10, 11, 12. *See alſo Verſe* 6 *in the* Septuagint.

right hand ſhall hold me. And the Prophet *Iſaiah* [i] uſeth the ſame Language, *Who hath directed the Spirit of the Lord? or being his counſellor hath taught him? Behold, the nations are as the drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.* It was he, who anointed, ſanctified and ſet apart *Our bleſſed Saviour* for the great Works of his Miniſtry, and our Redemption, which the Prophet *Iſaiah* doth thus deſcribe, [k] *There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. And the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, the Spirit of knowledge and of the fear of the Lord, And ſhall make him of quick underſtanding in the fear of the Lord.* And *God the Father* ſaith on this Occaſion, [l] *Behold my ſervant, whom I uphold; my elect in whom my ſoul delighteth: I have put my Spirit upon him, and he ſhall bring forth judgment to the Gentiles.* And *our bleſſed Saviour* ſaith of himſelf

[i] Iſai. xi. 13, 14, 15. [k] Iſai. xi. 1, 2, 3. [l] Iſai. xlii. 1, 2, 3, 4.

Sermon VII.

himſelf by the ſame Prophet, [m] *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek.* And [n] in another Place, *The Lord God, and his Spirit hath ſent me.* And as he ſet apart *our bleſſed Saviour* for the Work of the Miniſtry, which ſhews him to be co-equal with him; ſo he is alſo ſaid to [o] ſpeak by his Prophets even from the Beginning; and [p] the *Lord* is ſaid to *put his Spirit upon them*; and [q] *God teſtified againſt* the Iſraelites *by* his *Spirit in* his *prophets*; and [r] he is alſo ſaid to *ſpeak to* others; and [s] to *teach* us, what we ought to know. And we are exhorted by *God* to an Amendment of Life with the Promiſe of a ſupernatural Aſſiſtance in theſe Words, [t] *Turn ye at my reproof: behold I will pour out my Spirit unto you, I will make known my words unto you.* And as *the Word of the Lord*, who is true and very *God*, is often ſaid to come unto the Prophets, telling them, what they ſhould ſay unto the People;

[m] Iſai. lxi. 1, 2, 3. [n] Iſai. xlviii. 16, 17. [o] Iſai. xlviii. 16. [p] Num. xi. 29. [q] Neh. ix. 30. Mic. iii. 8. Zech. vii. 12. [r] 1 Kings xxii. 24. 2 Chron. xviii. 23. [s] Pſal. cxliii. 10. Iſai. xliv. 1, 2, 3, 4, 5. Iſai. lxiii. 11. Joel ii. 28, 29. [t] Prov. i. 23.

People; ſo *the Holy Ghoſt*, or *the Spirit of the Lord*, who is alſo true and very *God*, came unto others in the ſame Manner, as particularly to [u] *Joſhua*, to [x] *Elijah* and *Eliſhah*, to [y] *Amaſai*, to [z] *Jehaziel*, to [a] *Azariah*, to [b] *Zechariah*, to [c] *Othniel*, to [d] *Samſon*, where he is called [e] the *Lord*, to [f] *Gideon*, to [g] *Jephthah*, to [h] *David*, and to [i] *Saul*, either enabling them to propheſy, or aſſiſting them miraculouſly and ſupernaturally upon ſome extraordinary Occaſions. And when *Saul* was left deſtitute of ſuch an Aſſiſtance, it is ſaid, that [k] *the Spirit of the Lord departed from him.* It was this *Spirit*, [l] who inſtructed *Bezaleel* how to build the famous Tabernacle in the Wilderneſs; that [m] ſpoke by *David*, and [n] ſhewed him the Pattern of the Temple, which was afterward to be built by his Son *Solomon.* Sermon VII.

[u] Num. xxvii. 18. [x] 2 Kings ii. 9, 15. [y] 1 Chron. xii. 18. [z] 2 Chron. xx. 14. [a] 2 Chron. xv. 1. [b] 2 Chron. xxiv. 10. [c] Judg. iii. 10. [d] Judg. xiii. 25. Judg. xiv. 6, 19, *and* Judg. xv. 4, 11. [e] Judg. xvi. 20. [f] Judg. vi. 34. [g] Judg. xi. 19. [h] 1 Sam. xvi. 13. [i] 1 Sam. x. 6, 10. 1 Sam. xi. 6, *and* 1 Sam. xix. 23. [k] 1 Sam. xvi. 14. [l] Exod. xxxi. 2, 3, 4, 5, *and* Exod. xxxv. 30, 31, 32, 33. [m] 2 Sam. xxiii. 2. [n] 1 Chron. xxviii. 18.

Sermon VII.

mon. It was this *Spirit*, which [o] *entered into Ezekiel*, and *ſpake unto* him, and [p] *ſent* him *to ſpeak* his Words unto the *Iſraelites*, which could be no other than the Words of *God*, or agreeable to other Texts, where it is ſaid, *Thus ſaith the Lord.* The Prophet *Ezekiel* deſcribes this divine Inſpiration, as it related to himſelf, by ſeveral different Expreſſions. Sometimes in general Terms, as [q] *The Spirit lifted him up, and took him away*, or [r] *took him up, and brought him*, where he might behold the prophetick Viſions. He ſaith, [s] *The Spirit entered into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me. And he ſaid, Son of man, I ſend thee unto the children of Iſrael.* And again, *I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.* So that the *Spirit*, which ſent him, was *Jehovah*, or *The Lord God.* And in [t] another Place he ſaith, *Afterward the Spirit took me up, and brought me*

[o] Ezek. ii. 2, 3, 4, 7. Ezek. xi. 4, 5. Ezek. iii. 12, 13, 14, 24, 25, 26, 27. [p] Ezek. ii. 3, 4, 7, *and* Ezek. xi. 4, 5. [q] Ezek. iii. 12 *and* 14. Heb. *and* Chald. [r] Ezek. xliii. 5. [s] Ezek. ii. 2, 3, 4. [t] Ezek. xi. 24, 25.

Sermon VII.

me in the viſion by the Spirit of God into Chaldea. So the Spirit, which I had ſeen, went up from me. Then I ſpake unto them of the captivity, all the things, that the Lord, or this [u] Spirit *had ſhewed him.* He ſaith, [x] *The Word of the Lord came expreſly to* himſelf, and [y] *the hand of the Lord was upon him*; which the *Chaldee Paraphraſe* [z] renders, as it ſpeaks alſo in [a] other Places, *The Word*

[u] *This is plain from the ſame Chapter, Verſe* 1, *and* 5. [x] Ezek. i. 3. [y] *Ibid. and* Ezek. iii. 22. Ezek. xxxiii. 22, 23. Ezek. xxxvii. 1, *and* Ezek. xl. 1. [z] Ezek. i. 3. [a] 2 Sam. xxiv. 11. 1 Kings vi. 11, 22. 1 Kings xiii. 20. 1 Kings xvi. 1, 7. 1 Kings xvii. 2, 7. 1 Kings xviii. 1. 1 Kings xxi. 17, 28. 2 Kings xx. 4. Iſai. xxxviii. 4. Jer. i. 1, 4, 11, 13. Jer. ii. 1. Jer. vii. 1. Jer. xi. 1. Jer. xiii. 2, 8. Jer. xiv. 1. Jer. xvi. 1. Jer. xviii. 1, 5. Jer. xxi. 1. Jer. xxv. 1. Jer. xxviii. 22. Jer. xxiii. 25. Jer. xxiv. 4. Jer. xxv. 3. Jer. xxxii. 6. Jer. xxix. 30. Jer. xxx. 1. Jer. xxxii. 1, 26. Jer. xxxiii. 1, 19, 23. Jer. xxxiv. 1, 8, 11. Jer. xxxv. 1, 12. Jer. xxxvi. 26. Jer. xxxvii. 6. Jer. xxxix. 15. Jer. xl. 1. Jer. xlii. 7. Jer. xliii. 11. Jer. xliv. 1. Jer. xlvi. 1. Jer. xlvii. 1. Jer. xlix. 34. Ezek. i. 3. Ezek. iii. 16. Ezek. vi. 1. Ezek. vii. 1. Ezek. viii. 8. Ezek. xi. 14. Ezek. xii. 1, 8, 17, 21, 26. Ezek. xiii. 1. Ezek. xiv. 2, 12. Ezek. xv. 1. Ezek. xvi. 1. Ezek. xvii. 1, 11. Ezek. xviii. 1. Ezek. xx. 2, 45. Ezek. xxi. 1, 18. Ezek. xxii. 1, 17, 23. Ezek. xxiii. 1. Ezek. xxiv. 1, 15,

Sermon VII.

Word of Prophecy came from before the Lord to him; or [b] *the Spirit of Prophecy from before the Lord ſate upon him*; and [c] *the Virtue of the Spirit of Prophecy from before the Lord*, with which the Prophets were *filled*. This ſame Prophet *Ezekiel* tells us, [d] that *the hand of the Lord was upon* him, which the *Chaldee Paraphraſe* tranſlates, as in many other Places by *the Spirit of Prophecy from before the Lord*, and [e] *the Viſion of the Prophecy*. And [f] he deſcribes it more parti-

20. Ezek. xxv. 1. Ezek. xxvi. 1. Ezek. xxvii. 1. Ezek. xxviii. 1, 11, 20. Ezek. xxix. 1, 17. Ezek. xxx. 1, 20. Ezek. xxxi. 1. Ezek. xxxii. 1, 17. Ezek. xxxiii. 1, 22. Ezek. xxxiv. 1. Ezek. xxxv. 1. Ezek. xxxvi. 16. Ezek. xxxvii. 1. Ezek. xxxvii. 15. Ezek. xxxviii. 1. Ezek. xl. 1. Jonah iii. 1, 10. Hag. i. 1. *and in other Places of this Book.* Zech. i. 1, 7. Zech. iv. 8. Zech. vi. 9. Zech. vii. 1, 4, 8. Zech. viii. 1, 18.

[b] Gen. xli. 38. J. Gen. xlv. 27. J. Num. xi. 17. J. Num. xxiv. 2. J. Num. xxvii. 18. J. 1 Sam. x. 6, 10. 1 Sam. xix. 20, 23. 2 Sam. xxiii. 2. 2 Kings iii. 15. Eſth. ii. 5. Pſal. xlix. 6. Pſal. li. 13, 14. Pſal. lxviii. 34. Pſal. lxxix. *Title.* Eccleſ. i. 1, 3. Eccleſ. ii. 13. Eccleſ. iii. 11, 12, 14. Eccleſ. iv. 13, 15. Eccleſ. ix. 7. Eccleſ. x. 7. Eccleſ. xii. 9, 10. Cant. i. 1, *twice.* Cant. vii. 1. Lam. ii. 9. Ezek. i. 3. Ezek. iii. 22. Ezek. viii. 1, 5. Ezek. xl. 1, 2. [c] Mic. iii. 8. [d] Ezek. viii. 1. [e] *Verſe* 3. [f] *Verſe* 2, 3. Ezek. iii. 12, 14.

Sermon VII.

particularly, how this *Spirit took him up between the earth and the heaven*, and [g] ſpake unto him, and ſhewed him all the Abominations of the *Iſraelites*. And he [h] ſpeaks afterwards of himſelf as a Sin-revenging God, *Therefore I alſo will deal in fury: my eye ſhall not ſpare, neither will I have pity: and though they cry in my ears with a loud voice, yet will I not hear them.* In the [i] next Chapter, after farther Viſions, [k] the Prophet prays expreſly to him in theſe Words, *Ah Lord God, wilt thou deſtroy all the reſidue of Iſrael?* And [l] the Anſwer returned is in theſe Words, Becauſe *the houſe of Iſrael ſay, The Lord hath forſaken the earth, and the Lord ſeeth not*; Therefore *as for me alſo, my eye ſhall not ſpare, neither will I have pity; but I will recompence their way upon their head.* Here the Prophet alſo ſees [m] *a man cloathed in linen with a writer's inkhorn by his ſide. And the Lord ſaid unto him, Go through the midſt of the city, and ſet a mark upon the foreheads of the men that cry for the abominations thereof. And* [n] *the man*

[g] *Verſe* 5 *to the End.* [h] *Verſe* 18. [i] *Chap.* viii. 1, 2, 3, 4, 5, 6, 7. [k] *Verſe* viii. [l] *Verſe* 9, 10.
[m] Ezek. ix. 2, 3, 4. [n] Ezek. ix. 11.

Sermon VII.

cloathed in linen, who had the inkhorn by his ſide, reported the matter to this holy Spirit, *ſaying, I have done, as thou haſt commanded me.* In [o] another Chapter *the Spirit of the Lord lifted up* this Prophet, *and brought him to the Lords houſe,* and [p] *ſaid unto him,* and [q] commanded him to propheſy. And he adds, [r] *the Spirit of the Lord fell upon me, and ſaid unto me, ſpeak, Thus ſaith the Lord, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your minds, even every one of them.* This the *Chaldee Paraphraſe* expreſly calls *the Spirit of Prophecy from before the Face of the Lord,* who there ſaith, *Thus ſaith the Lord, and* alſo *what you think, and what hath come into your Heart, is revealed before me,* where he more clearly aſcribes to himſelf the Character of knowing all the Thoughts and Intents of the Heart, which is the Property of *God* alone. And this *Spirit of God* is expreſly called [s] *Jehovah,* or *The Lord,* who *ſhewed Ezekiel* theſe things. In particular, this *Spirit of God* ſhewed him [t] a Type of

[o] Ezek. xi. 1. [p] Ezek. xi. 2. [q] Ezek. xi. 4. [r] Ezek. xi. 5. [s] Ezek. xi. 24, 25. [t] Ezek. xxxix. 1 *to* 15.

Sermon VII.

of the Reſtoration of the *Iſraelites*, or the general Reſurrection of the Dead in a Valley full of dry Bones; and [u] the Returning of the Glory of *God* into his Temple, and [x] directed the Cherubims, which he ſaw, in all their Motions. When *Balaam* was ſent for to curſe the *Iſraelites*, it is ſaid, [y] that *the Spirit of God came upon him, And he took up his parable, and ſaid.* Thus [z] *he heard the words of God*, and *ſaw the viſion of the Almighty, falling into a trance, but having his eyes open.* This therefore was the *God*, who ſo often [a] appeared unto him, and told him, what he ſhould ſay. And [b] of this *Spirit*, *Balaam* ſpeaks thus, *Spake I not alſo unto thy meſſengers, ſaying, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind; but what the Lord ſaith, that will I ſpeak.* And [c] the *Egyptians* alſo, who were

 Heathens,

[u] Ezek xliii. 1, *to* 10, *eſpecially Verſe* 5. [x] Ezek. i. 4 *to the End, eſpecially Verſe* 12, 20, 21. Ezek. *Chap.* x *throughout, eſpecially Verſe* 17. [y] Num. xxiv. 2, 3. [z] Num. xxiv. 4, 16. [a] Num. xxii. 8, 9, 10, 12, 19, 20, 22. Num. xxiii. 4, 5, 16. [b] Num. xxii. 18, 38. Num. xxiii. 26. Num. xxiv. 12, 13. [c] Gen. xli. 38.

Sermon VII.

Heathens, owned him to be *the Spirit of God.* We know, that ſtrictly ſo ſpeaking, [d] *there is none good except one, that is God.* And yet *David* ſaith to *God*, [e] *Thy Spirit is good; lead me into the land of uprightneſs. Moſes* ſaith to the *Iſraelites*, [f] *Ye have been rebellious againſt the Lord, from the day that I knew you*; which is [g] thus explained by the Prophet *Iſaiah. But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought againſt them*; where it is alſo ſaid, that [h] *God put his Holy Spirit within them*, and [i] *the Spirit of the Lord did lead* them, and *cauſed them to reſt.* Accordingly [k] the Withdrawing of his *Spirit* cauſeth all things to periſh, and [l] deſtroys his Enemies, even [m] wicked Men, and [n] *conſumes* them to nothing. And as he is mighty to deſtroy; ſo he is alſo repreſented as mighty to ſave. He [o] delivered *David* miraculouſly. He led

[d] Mark x. 18. [e] Pſal. cxliii. 10. [f] Deut. ix. 7, 24. [g] Iſai. lxiii. 10. [h] Iſai. lxiii. 11. [i] Iſai. lxiii. 14. [k] Job xxxiv. 14, 15. [l] Iſai. lix. 18, 19. Iſai. xl. 7. [m] Iſai. xi. 4. Iſai. xxx. 27, 28, 33. Hoſ. xiii. 15. [n] Job iv. 8, 9. [o] 1 Sam. xxii. 16, 17, 18, 19. Pſal. xviii. 15, 16, 17, 18.

Sermon VII.

[p] led the *Iſraelites* through the *Red Sea*, and [q] fed them in the Wilderneſs; and is accordingly repreſented [r] as Almighty. In Reſpect of his Acts he is ſaid, [s] to carry Men away. And more eſpecially in Reſpect of his ſacred Influences on our Hearts he is ſaid to [t] be *within us, and ſhall be with us for ever.* Accordingly he is ſaid [u] to ſanctify and cleanſe us, [x] to comfort us, [y] to give us Underſtanding, [z] *Peace* and Quietneſs, and [a] *Aſſurance for ever.* He [b] ſtrives to reclaim wicked Men, and [c] inſpires others. He [d] aſſiſts us in all our Endeavours, eſpecially in our Prayers, and is therefore called [e] *The Spirit of grace and of ſupplication.* Therefore *Elihu* ſaith, [f] *There is a ſpirit in man, and the inſpiration of the Almighty giveth underſtanding,* or as it is in the *Septuagint, is he that teacheth.* And

[p] Exod. xv. 10. [q] Num. xi. 31. Iſai. lxiii. 11, 12, 13, 14. [r] Mic. ii. 7. Mic. iii. 8. [s] 1 Kings xviii. 12. [t] 2 Kings ii. 16. [u] Iſai. iv. 4. Heb. *and* Chald. Iſai. xxxiii. 15, 16. Iſai. lix. 20, 21. Ezek. xxxvi. 21, 22, 23, 24, 25, 26, 27. [x] Pſal. li. 11, 12. [y] Job. xxxii. 8. [z] Iſai. xxxiii. 15, 16, 17, 18. [a] Iſai. xxxiii. 15, 16, 17. [b] Gen. vi. 3. Iſai. xxx. 1. [c] Prov. i. 23. [d] Hag. ii. 4, 5. [e] Zech. xii. 10. [f] Job xxxii. 8.

Sermon VII.

therefore *David* in his greateſt Troubles for his Sins [g] prayeth to *God* in theſe Words. *Caſt me not away from thy preſence; and take not thy holy Spirit from me. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit.*

All theſe Expreſſions in the *Old Teſtament* are ſo agreeable to what is recorded of the *Holy Ghoſt* in the *New*, that it is no Wonder, if we find, that the moſt antient *Jews* had the ſame Notions. Accordingly in the antient Books of the *Apocrypha Eſdras* is ſuppoſed to ſay, [h] *The Spirit of almighty God, who made all things, and ſearcheth out all hidden things of the earth; Surely he knoweth your intentions, and what you think in your hearts, even them that ſin, and would hide their ſin.* And he is ſuppoſed to pray thus, [i] *If I have found grace before thee, ſend the Holy Ghoſt into me, and I ſhall write all that hath been done in the world from the beginning, which were written in thy law.* And in the Book called *The Wiſdom of Solomon*, he is ſuppoſed to ſay, [k] *The Holy Spirit of diſcipline will flee deceit,*

[g] Pſal. li. 11, 12. [h] 2 Eſdras xvi. 62, 63.
[i] 2 Eſdras xiv. 22. [k] Wiſdom i. 5, 6, 7, 8.

Sermon VII.

deceit, and remove from thoughts which are without underſtanding, and will not abide, when unrighteouſneſs cometh in. For Wiſdom is a loving Spirit; and will not acquit a blaſphemer of his words; for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord filleth the world: and that which containeth all things, hath knowledge of the voice. Therefore he that ſpeaketh unrighteous things, cannot be hid; neither ſhall vengeance, when it puniſheth, paſs by him. He calls it [l] as *Iſaiah* did, *The Spirit of Wiſdom*, and [m] *the incorruptible Spirit* of *God*, which *is in all things.* And [n] he prays to *God*, ſaying, *Thy counſel who hath known, except thou give Wiſdom, and ſend thy Holy Spirit from above?*

Joſephus in his [o] Speech of *Balaam* makes him confeſs, that God *was more powerful than his will*, and *as ſoon as he enters into our hearts, he becomes an abſolute maſter of them*, and God *put theſe words in his mouth.* He ſaith, [p] that *there was a* di-

[l] Iſaiah xi. 2, *and* Wiſdom vii. 7. [m] Wiſdom xii. 1. [n] Wiſdom. ix. 17. [o] Antiq. Judaicæ, *lib.* 4. *cap.* 6. [p] Antiq. Judaicæ, *lib.* 10. *cap.* 11.

Sermon VII.

vine Spirit *in* Daniel, and [q] he *had the Reputation* among the Heathens *to have a* Spirit, *which was* truly divine. He ſpeaks of himſelf, [r] that *he was filled with the* Spirit of God, and therefore could interpret Dreams and Viſions, and knew, that *God* had reſolved upon the utter Deſtruction of *Jeruſalem* and the *Jewiſh* Nation. Accordingly he tells us in general Terms, that [s] the *Roman Soldiers had*, as it *were*, *ſome* divine *Vigour and Courage fallen upon them*; whilſt [t] *the Hearts* of the *Jews were ſo blinded by* God, *that they perceived not the Precipice, into which they were going to fall with all the miſerable City.* And [u] that *the People being blinded counterfeited themſelves not to ſee, what* God *had foreſhewed them.* Only [x] when one *Jeſus* the Son of *Ananus*, four Years before the War began, foretold the Calamities, which ſhould come upon the City, he ſaith, that *the Magiſtrates began to think* (as indeed it was) *that the Man ſpoke thus through ſome* divine Motion. And he

[q] *Ibid.* [r] De Bello Judaico, *lib.* 3. *cap.* 14. [s] De Bello Judaico, *lib.* 6. *cap.* 13. [t] De Bello Judaico, *lib.* 6. *cap.* 16. [u] De Bello Judaico, *lib.* 7. *cap.* 12. [x] *Ibid.*

Sermon VII.

he ſaith in particular, that [y] *Sabinus* a *Roman* General aſſaulted the Wall with *a divine Fervour of Spirit*; and [z] another Soldier *moved by ſome* divine Rage *took in his Hand a flaming Firebrand*, caſt it into the Temple, and ſet it all on Fire; as if he had been ſtirred up [a] *to do that, which the hand and counſel* of *God determined before to be done.* He alſo ſaith, [b] that when *Antiochus* endeavoured to perſuade the ſeven young Men, Sons of one Mother, to Idolatry, they were *enflamed with a* divine Spirit *and Senſe, and contemned ſo many Kinds of Torments*; and [c] the *zealous Mother directed by the* Spirit *of* God *and the Dictates of Reaſon, encouraged her Children to die*; and *thus* [d] they *ſuffered not the Tyrant to overcome the* Holy Ghoſt, *which they had received in their Hearts.* And he ſaith in general of all the Writings of the *Old Teſtament*, that [e] *Such things, as paſſed in antient Times beyond the Memory of Man, were only written by* their *Prophets, who had the Know-*

[y] De Bello Judaico *lib.* 7. *cap.* 1. [z] De Bello Judaico, *lib.* 7. *cap.* 10. [a] Acts iv. 28. [b] De Martyrio Maccabæorum. [c] *Ibid.* [d] *Ibid.* [e] Contra Appionem, *lib.* 1.

Sermon VII.

Knowledge thereof by Inſpiration from God *himſelf; but other things of later Times are only recorded by thoſe,* who lived in the Age, *wherein the things, which they wrote of, were done.* And this very Diſtinction St. *Peter* uſeth, when he ſaith, [f] That *Prophecy came not of old time by the will of man; but holy men of God ſpake, as they were moved by the Holy Ghoſt.*

Philo the *Jew* alſo, who lived before the Deſtruction of *Jeruſalem*, as he never wants a Copiouſneſs of Words; ſo he uſes [g] a great Variety on this Occaſion, but all to the ſame Purpoſe. He calls him [h] *The* Spirit *of God*; [i] *The* divine Spirit *of Wiſdom*;

[f] 2 Pet. i. 21. [g] *Such as* ἐνθουσιῶν. De Cherubim. *p.* 89. E, F. θεῖον πνεῦμα. De Plantatione Noæ, *p.* 169. G. *&c.* πνεῦμα θεῦ. De Plantatione Noæ, *p.* 172. A. *&c.* ἔνθεος. Quis rerum divinarum hæres ſit? *p.* 404. G. ἔνθους. De Vitâ Moſis, *lib.* 1. *p.* 499. C, D. θεοπίζει. De Vitâ Moſis, *lib.* 1. *p.* 499. C, D. *&c.* θεοφορεῖσθαι. De Vitâ Moſis, *lib.* 1. *p.* 499. C, D. *&c.* θεοφράδμων. De Vitâ Moſis, *lib.* 3. *p.* 536. B. ἐπιθειάζω. De Vitâ Moſis, *lib.* 3. *p.* 538. C. *&c.* ἔνθεον πνεῦμα. De ſpecialibus legibus, *p.* 592. F. ἐπιθείασμὸς. De ſpecialibus legibus, *p.* 599. A, B. ἐνθουσιάζειν. De Vitâ contemplativâ, *p.* 689. E, F. ἐνθουσιᾷν. De Victimas offerentibus, *p.* 662. A, B. θεῖος προφήτης, *that is the* Holy Ghoſt. De Vitâ Moſis, *p.* 527. B. [h] De Gigantibus, *p.* 226. E, F. [i] De Gigantibus, *p.* 226. B.

Sermon VII.

dom; [k] *The* divine Spirit, *who brings us from all others into the right* Way; [l] *The* divine Spirit, *of whom it is difficult to tell, how in all Ages he remains in the Soul, which is cloathed with heavy Fleſh*; [m] *The prophetick* Spirit *of God, which was given to the ſeventy Elders*; and [n] *The* divine *and immortal* Spirit. He farther ſaith, [o] that *The* Spirit *of Almighty* God *overcomes all things, which are here below*; [p] That *Man was made after the Image of* God *by the* divine Spirit. [q] That *the Mind never conjectures ſo well, as when it is led into the Truth by the* divine Spirit; That [r] *Some Oracles were delivered from a Perſon in the Godhead by the Interpretation of a* divine Prophet (meaning *The Holy Ghoſt) and ſome were pronounced by the Perſon of* Moſes *divinely inſpired*; and of both theſe he ſaith, [s] That *the Law and the Oracles were delivered by God.* He farther

[k] De Gigantibus, *p.* 226. G, *and p.* 227. A. [l] Quòd Deus ſit immutabilis, *p.* 229. A, B. [m] De Profugis, *p.* 372. F. [n] Quis rerum divinarum hæres ſit? *p.* 404. G, *and* 405. A. [o] De Plantatione Noæ, *p.* 169. G. [p] De Plantatione Noæ, *p.* 172. A. [q] De Vitâ Moſis, *lib.* 3. *p.* 535. F. [r] De Vitâ Moſis, *lib.* 3. *p.* 527. B. [s] De Vitâ contemplativâ, *p.* 691. A.

Sermon VII.

ther adds, [t] that *the* divine Spirit, *as if it was inſpired from above*, is that which *dwells in the Soul*; and [u] that *The Mind carried by a* divine *Impulſe conceives wonderful things*. And this is ſo evident a Truth, that [x] even the *falſe Prophets feign themſelves to be inſpired with the* divine Spirit. As for particular Perſons he ſaith, [y] that Jeremiah *propheſied of many things, being filled with the* divine Spirit; [z] That *God ſtirred up* Bezaleel, *and filled him with the* divine Spirit *of Wiſdom, Underſtanding and Knowledge to contrive every Work. By which Words* (ſaith he) *it is plainly deſcribed, what the* Spirit of God *is*. And a little after he adds, [a] *But beware leſt you think, that this Taking of the* Spirit *is by a Cutting off or Disjoining; but it is rather ſuch, as comes from the Fire, which though it kindles innumerable Torches, it remains ſtill the ſame, and is not in the leaſt diminiſhed.* He tells us, [b] that Balaam *ſaid, I will enquire of* God,

NB

[t] De Vitâ contemplativâ, *p.* 703. A. [u] De Somniis, *p.* 881. A. [x] De Victimas offerentibus, *p.* 662. A, B. [y] De Cherubim, *p.* 89. E, F. [z] De Gigantibus, *p.* 223. D, E. [a] De Gigantibus, *p.* 223. E, F. [b] De Vitâ Moſis, *lib.* 1. *p.* 499. C, D.

God, *what I ſhall ſay. And he was* divinely *inſpired with a prophetick, and moſt* holy Spirit. He ſpeaks more particularly of *Moſes*, that [c] *He was filled with a* divine Spirit, *whom* God *was pleaſed to uſe, as an Interpreter of his Oracles.* That [d] *he propheſied, and began to be inſpired with a* divine Spirit. That [e] *he was not* himſelf, *but was carried by* a divine Spirit, *and propheſied.* That [f] *he was not taught by Conjectures, but by a* divine *Admonition concerning the Sabbath.* That [g] *he was filled with a* divine Spirit, *and not only admoniſhed the whole Nation; but alſo ſhewed every Tribe, what ſhould happen to them.* And alſo [h] *being aſſiſted by a* divine Spirit, *he propheſied of himſelf as dead.* And [i] *the* Iſraelites *owned* Moſes *to be true and* divinely *inſpired, and alone able to know future things; and he admoniſhed them, being taught by the* Spirit of God. And concerning the common and ordinary Operations of the *Holy Ghoſt,*

[c] De ſpecialibus legibus, *p.* 592. F. [d] De Vitâ Moſis, *lib.* 3. *p.* 514. C, D. [e] De Vitâ Moſis, *lib.* 3. *p.* 533. F. [f] De Vitâ Moſis, *lib.* 3. *p.* 535. E, F. [g] De Vitâ Moſis, *lib.* 3. *p.* 538. A. [h] De Vitâ Moſis, *lib.* 3. *p.* 538. C. [i] De Vitâ Moſis, *lib.* 3. *p.* 536. B.

Sermon VII.

Ghoſt, he tells us, [k] that *the* Eſſenes *were aſſiſted by a* divine Spirit *in their Contemplations.* And that [l] even *he himſelf being carried on high by the* divine Spirit *viewed the Courſes of the heavenly Orbs.*

If we come now to the Tranſlators of the *Old Teſtament*, we ſhall find them as full as the others to the ſame Purpoſe. The *Septuagint* and the *Chaldee Paraphraſes* in their Expoſitions of the beforementioned Texts abate nothing of their Senſe in the Original. The *Septuagint* tells us [m] of *Daniel*, that he *had the* Holy Ghoſt *in him*; That [n] God *commanded by his* Spirit *to the Prophets*; and [o] *his* Spirit *ſtood in the* Midſt of them; That [p] *the Prophet* Micah *was filled with Strength by the* Spirit of the Lord, *and of Judgment and Power*; That [q] *He who keeps a wholſome Tongue, ſhall be filled with the* Spirit; and [r] that *when* God *ſhould pour out of his* Spirit *upon all Fleſh*, then *there ſhould be in* Jeruſalem [t] *Preachers of the Goſpel*; which was fulfilled

[k] De Vitâ contemplativâ, *p.* 689. E, F. [l] De ſpecialibus legibus, *p.* 599. A, B. [m] Dan. iv. 5, 6, 15, *and* Dan. v. 11, 14. [n] Zech. i. 6. [o] Hag. ii. 6. [p] Mic. iii. 8. [q] Prov. xv. 4. [r] Joel ii. 28, 29, 30, 31, 32. [t] Εὐαγγελιζόμενοι.

filled by the *Apoſtles* on the Day of *Pentecoſt*; and [u] that wicked Men did *provoke the* Spirit of the Lord.

As to the *Chaldee Paraphraſes*, a [x] very learned Man endeavours to prove from ſeveral Quotations out of *Onkelos*, that the *third Perſon* or *Holy Ghoſt* is very often expreſſed by שכינתא, or the *Divine Majeſty*. And it is certain (as [y] *Elias Levita* informs us) that the *Rabbins* did call the *Holy Ghoſt* שכינה. And to this Purpoſe they ſay, that the *Shechinah* (or the *Divine Spirit*) *doth not reſt, but upon a Man, who is valiant, ſober, wiſe and pious.* And he alſo tells us, that though ordinarily it may be rendered in another Manner; yet when it is applied to the *bleſſed God*, the *Targumiſts* add the Word שכינתא, which ſignifies the *Majeſty* or *Divinity*.

But beſide this, this Perſon is ſometimes called the *Holy Ghoſt*, whom [z] Rebekah *heard*, and [a] by whom the Words of *Eſau* were revealed to her, who [b] ſpake unto *Jacob*;

[u] Mic. ii. 7. [x] Rittangel Jetzira, *page* 112. *See* Biſhop *Kidder*'s Demonſtration of the Meſſiah, *part* 3. *page* 109. [y] Thiſbi in שכן [z] Gen. xxvii. 5. J. [a] Gen. xxvii. 42. J. [b] Gen. xxxvi. 22. J.

Sermon VII.

Jacob; and [c] as one of them ſaith, that *Jacob* ſaw by the *Spirit* of the Houſe of Holineſs, ſo [d] another ſaith, that he ſaw by the *Holy Ghoſt*. *Jacob* tells us, [e] what was revealed to him by the *Holy Ghoſt*. *God* ſaith of *Bezaleel*, [f] *I have filled him with the* Holy Ghoſt *from before the* Lord *in Wiſdom, and in Prudence, and in Knowledge, and in every* Work; and accordingly [g] *by the Wiſdom of the Spirit of Prophecy he made the Cherubims*. *Moſes* ſaith to *God*, [h] *Thou ſhalt ſpeak by the* Holy Ghoſt *with me, and with thy People*. And [i] *The* Holy Ghoſt *reſided on* Eldad *and* Medad. And [k] *God* is ſaid *to ſpeak with a man, in whom there is the* Holy Ghoſt. And it was propheſied of the *Meſſiah*, that [l] *the* Holy Ghoſt *ſhould be in him*, and [m] in this Reſpect he ſhould be like unto *Moſes*. And it is ſaid of wicked Men, [n] that *the* Word of the Lord *ſhould reſtrain his* Holy Spirit *from them*. If we look beyond the *Pentateuch*,

[c] Gen. xxxvii. 33. J. [d] Gen. xxxvii. 33. H. [e] Gen. xliii. 13. J. [f] Exod. xxxi. 3. J. [g] Exod. xxxvii. 8. J. [h] Exod. xxxiii. 16. J. [i] Num. xi. 25. H. [k] Deut. v. 24. J. [l] Deut. xviii. 18. J. [m] Deut. xviii. 15. J. [n] Deut. xxviii. 59. J, *and* Deut. xxxii. 26. J.

Sermon VII.

Pateuch, the *Paraphraſts* will tell us, that [o] the *Holy Ghoſt* reſted upon *Eſther*, and [p] things were revealed by him to *Solomon*; and [q] he revealed the *Scriptures* to us, and [r] *his Voice admoniſheth us by the Hands of the holy Prophets*; where [s] he is alſo called *The Lord of the World*. His [t] Underſtanding is infinite, and [u] it is his *Voice*, that *ſpeaks* to others. In his Works he is almighty, and therefore *David* ſaith, [x] *Thou ſhalt ſend thy* Holy Ghoſt, *and all* things *ſhall be created*. He [y] ſpoke *by the Mouth of all his Prophets* without any *Director*. Where it is ſaid in *Hebrew*, [z] *I will put my Spirit upon him*, the *Chaldee* hath it, *I will put my* Holy Ghoſt *upon him*. The Bleſſings promiſed by *God* are theſe, [a] *I will give my* Holy Ghoſt *upon your Sons*. [b] *My* Holy Ghoſt *which is in thee, and the Words of Prophecy, which I have put in thy Mouth, ſhall not depart from thee*. And [c] *I will put my* Holy Ghoſt *into your*

[o] Eſth. v. 1. [p] Eccleſ. viii. 12, 14. [q] Cant. ii. 12, *where the Words quoted are in* Gen. xvi. 14. [r] Cant. v. 2. [s] Cant. v. 3. [t] Pſal. lxxviii. *Tit.* [u] Pſal. cxxxvii. 5. [x] Pſal. civ. 30. [y] Iſai. xl. 13. [z] Iſai. xlii. 1, 2, 3, 4. [a] Iſai. xliv. 3. [b] Iſai. lix. 21. [c] Ezek. xxxvi. 27.

Sermon VII.

Hearts, and cauſe you to walk in my Statutes. And *God* ſaith, [d] *I have poured out my* Holy Ghoſt *upon the Houſe of* Iſrael. And therefore *David* prays, [e] *Let thy good* Holy Ghoſt *lead me, who ſubdues the People under me.*

Sometimes he is alſo called [f] *the Spirit of Prophecy*, or *the Spirit of Prophecy from before the Face of the* Lord, which [g] was with *Abraham*, [h] reſted on *Balaam*, [i] on *Joſhua*, on [k] *Ehud*, on [l] *Saul*, according as it was [m] foretold, and alſo [n] on *Elijah*, and [o] *Eliſha*. It was this *Spirit*, by which [p] *David* ſpoke, and alſo [q] *Aſaph*. By this *Spirit Solomon* [r] ſaw, and [s] ſpoke many things, and [t] compoſed many Books of Wiſdom. It was this *Spirit*, who came ſo often [u] to *Ezekiel*, and ſhewed him ſo many

[d] Ezek. xxxix. 29. [e] Pſal. cxliii. 10. [f] Num. xi. 17. J. Eſth. ii. 5. [g] Eccleſ. iv. 13. [h] Num. xxiv. 2. J. [i] Num. xxvii. 18. J. [k] Judg. iii. 20. [l] 1 Sam. x. 10. [m] 1 Sam. x. 6. *So alſo* 1 Sam. xix. 20, 23. [n] 2 Kings ii. 9. 2 Kings v. 26. [o] 2 Kings iii. 15. [p] 2 Sam. xxiii. 2. Pſal. xlix. 16. [q] Pſal. lxxix. *Tit.* [r] Eccleſ. i. 1, 2. Eccleſ. ii. 13. Eccleſ. iii. 11, 12, 14. Eccleſ. iv. 15. [s] Eccleſ. ix. 7. Eccleſ. x. 7. [t] Eccleſ. xii. 10. Cant. i. 1, *twice*. Cant. vii. 1. [u] Ezek. i. 3.

Ezek.

Sermon VII.

many Viſions. And the Prophet *Micah* ſaith, [x] *I am filled with the Virtue of the* Spirit of Prophecy *from the Face of the* Lord. It is ſaid, that [y] *this* Spirit of Prophecy *aſcended from before the* Lord. It is ſaid, [z] that God *gives the Voice of the* Spirit of Prophecy *to the Prophets.* That [a] *there is a* Spirit of Prophecy *in the Son of Man,* [b] which *ſhall reſt in the Thoughts of their Hearts.* And it was reckoned a great Affliction, [c] *when the* Spirit of *holy* Prophecy *is forbidden to the Prophets, and the prophetick Word hath not been ſpoken to them from before the* Lord. And therefore [d] *David* ſaith to *God, Thou ſhalt comfort me with thy* prophetick Spirit, and [e] prays to him, ſaying, *Take not from me* the prophetick Spirit *of thy Holineſs.*

Sometimes he is called [f] *The* Spirit *from before the* Lord; ſometimes [g] *the Mouth of the Holineſs of the* Lord, which *bleſſeth* others; or [h] *the* Spirit *of* Wiſdom, *with which*

Ezek. iii. 22. Ezek. viii. 1, 3, 5. Ezek. xxxvii. 1. Ezek. xl. 2. [x] Mic. iii. 8. [y] 1 Kings xxii. 24. [z] Pſal. lxviii. 34. [a] Job xxxii. 8. [b] Pſal. xxii. 27. [c] Lam. ii. 9. [d] Pſal. li. 14. [e] Pſal. li. 13. [f] 2 Kings ii. 16. [g] Ruth ii. 20. [h] Deut. xxxiv. 9. J.

Sermon VII.

Joſhua *was filled.* Sometimes he is called [i] *the* Spirit of Valour *from before the* Lord, or *the* Spirit of Strength *from before the* Lord, which remained on [k] *Jephtha*, on [l] *Samſon*, on [m] *Elijah*, on [n] *David*, and on [o] *Saul*, and [p] afterward *departed from him.* Concerning his divine Acts they ſay, that [q] *the* Spirit of God *hath made us*; that [r] it *paſſeth and cleanſeth the Clouds*; and that [s] *by* the Spirit *of the Mouth of* God *the Face of Heaven is made light, and his Hand hath created the* Leviathan, *who is compared to a biting Serpent.* And therefore, when [t] *Jonathan* ſaid, that Moſes *judged according to the Mind of the ſuperior Word*, he muſt imply an *inferior Word*, or the *Holy Ghoſt*, who is inferior to the *Word* or *Son of God*, not in Nature, but in Order, as being the third Perſon in the Unity of the ſame Godhead. And therefore when *Our Saviour* ſpoke to his Diſciples at large concerning *the*

[i] Judg. vi. 34. [k] Judg. xi. 29. [l] Judg. xiii. 15. Judg. xiv. 6, 19. Judg. xv. 14. [m] 1 Kings xviii. 46. [n] 1 Sam. xvi. 14. [o] 1 Sam. x. 6. [p] 1 Sam. xvi. 15. [q] Job xxxiii. 4. [r] Job xxxvii. 21, *in both* Targums. [s] Job. xxvi. 13. [t] Lev. xxiv. 12. J.

Sermon VII.

[u] *the Comforter, the* Holy Ghoſt, and *the* Spirit of Truth, whom he would *ſend unto them*, and *whom the* Father *ſhould ſend in his name*, and *who proceedeth from the* Father, who ſhould *abide with them for ever, teach them all things, guide* them *into all truths*, and *bring all things to their remembrance*; and when he commanded them [x] to *baptize all nations* not only *in the name of the Father, and of the Son*, but alſo *of the Holy Ghoſt*, as a diſtinct Perſon, they never aſked the Meaning of it, or ſcrupled to believe it; but on the contrary they ſaid, [y] *Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb*; becauſe it was what they had conſtantly learned in the Temple, and in the *Jewiſh* Synagogues.

The later *Jews* tell us of four different Ways of Revelation. The firſt was of *God* to *Moſes* [z] *Face to Face.* The ſecond was [a] by *Urim and Thummim.* The third was by [b] *The Holy Ghoſt.* And the fourth by [c] *A Voice.* They ſay that this third or

[u] John xiv. 16, 17, 26. John xvi. 7, 8, 9, 10, 11, 12, 13, 14, 15. John xv. 26. [x] Matth. xxviii. 19. [y] John xvi. 29. [z] פנים אל פנים Deut. xxxiv. 10. [a] אורים ותמים [b] רוח הקודש [c] בת קול

Sermon VII.

Holy Ghoſt inſpired ſeveral of the ſacred Writers, particularly [d] the Authors of the *Pſalms*, and *Daniel*, and others. They ſay, that it was wanting in the Time of the ſecond Temple, and ſucceeded by that of a Voice. *Maimonides* tells us, [e] that it was an old proverbial Speech uſed by the *Jewiſh Maſters*, when ſpeaking of a Prophet, to ſay, *The divine Majeſty dwelt upon him, and he ſpoke by the Holy Ghoſt.* And that [f] *the High Prieſts, who aſked Counſel by* Urim *and* Thummim, *ſpoke by the* Holy Ghoſt. If then he inſpired the Prophets, he muſt be a free, intelligent Agent. If he revealed to them future Contingencies, as he did to *Daniel*; he muſt be omniſcient, and conſequently *God.* Truth will be Truth, and will break forth, like the Sun from the Clouds, notwithſtanding all their Endeavours to obſcure it. And [g] many more Quotations might be added on this Subject, if there was the leaſt Occaſion.

And

[d] *All thoſe, which they called* ἀγιόγραφοι. [e] More Nevochim, *part* II. *c.* 45. [f] *Ibid.* [g] *He, who would know the Sentiments of the later* Jews *on this Subject, may conſult* Smith's Diſcourſe of Prophecy *among his* Select Diſcourſes, *from page* 161, *to page* 273.

Sermon VII.

And as the Prophets were divinely inſpired; ſo, I ſuppoſe, that the Pagan Heathens both *Greeks* and *Latins* took Occaſion from hence to imitate the ſame. Either the *Devil* attempted it, that he might be worſhipped as a God, or others pretended to the ſame, to gain themſelves Credit among the ignorant People. The Stories of *Apollo* at *Delos*, *Delphos* and *Dodona*, of the *Sibylline* Dens, and the violent Motions of the Winds there, and the Agitations of their Propheteſſes are too well known to be inſiſted on. *Horace* [h] more than once intimates the ſame. *Virgil* [i] tells us the ſame of

[h] Satyr. *lib.* 1. *Sat.* 9. *verſ.* 30. Divinâ mota anus urnâ.

Satyr. *lib.* 2. *Sat.* v. *v.* 60. Divinare itidem magnus mihi donat Apollo.

[i] Æneid. *lib.* 6. *Verſ.* 11. Magnam cui mentem animumque
Delius inſpirat vates, aperitque futura.
Verſ. 35. Phœbi Triviæque ſacerdos.
Deiphobe Glauci, fatur quæ talia regi.
Verſ. 45. Poſcere fata
Tempus, ait, Deus, ecce, Deus.
Verſ. 77. At Phœbi nondum patiens immanis in antro
Bacchatur vates, magnum ſi pectore poſſet
Excuſſiſſe Deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.

Sermon VII.

of the *Sibyll*, who brought *Æneas* to his Father's Ghoſt. *Ovid* ſaith [k] the ſame of *Tyreſias*, and *Homer* [l] of *Calchas*. Several [m] *Greek* Authors have written largely on this Subject. And *Cicero* hath two Books on *Divination*, in [n] one of which he argues thus, *If there are Gods, then there is a Divining*;

Oſtia, jamque domus patuere ingentia centum
Sponte ſuâ, vatiſque ferunt reſponſa per auras.
Verſ. 98. Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obſcuris vera involvens: ea fræna furenti
Concutit, et ſtimulos ſub pectore vertit Apollo.
Verſ. 264. Dii, quibus imperium eſt animarum, umbræque ſilentes,
Et Chaos, et Phlegethon, loca nocte ſilentia latè,
Sit mihi fas audita loqui: ſit numine veſtro
Pandere res altâ terrâ, et caligine merſas.
And Verſ. 662. Quique pii vates, et Phœbo digna locuti.

[k] Metam. *lib.* 3. *Verſ.* 336 et 338. At Pater omnipotens——
Scire futura dedit.
So alſo Lucani Pharſalia, *lib.* 5.

[l] Ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα,
Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

[m] Plato *in* Timæo *et* Charmide. Maximus Tyrius *in* Diſſert. 3. Porphyrius *lib.* 2, *Sect.* 52. Ariſtophanes *in* Pluto. Ammianus Marcellinus, *lib.* 21, *in initio.* Plutarch. Περὶ τῦ μὴ χρᾷν ἔμμετρα νῦν τὴν Πυθίαν. [n] De Divinatione, *lib.* 2. Si dii ſunt, eſt divinatio; ſunt autem dii, ergo eſt divinatio.

vining; But there are Gods, therefore there is a Divining. And we may as well conclude from the common Topicks both of *Jews* and *Gentiles*, If the *Holy Ghoſt* inſpired the Prophets of old, then the *Holy Ghoſt* is true and very *God:* But the *Holy Ghoſt* inſpired the Prophets, which no *Chriſtian* will deny; therefore the *Holy Ghoſt* is true and very *God.*

Agreeable to all this is the Doctrine of our *Church*, who in her *Homily* for *Whitſunday* ſaith, *The* Holy Ghoſt *is a ſpiritual and divine Subſtance, the third Perſon in the Deity, diſtinct from the* Father *and the* Son, *and yet proceeding from them both: which thing to be true both the Creed of* Athanaſius *beareth Witneſs, and it may alſo be eaſily proved from moſt plain Teſtimonies of* God's *moſt holy* Word. And having reckoned up ſeveral Texts for this Purpoſe ſhe adds, *Theſe and ſuch other Places of the* New Teſtament *do ſo plainly and evidently confirm the Diſtinction of the* Holy Ghoſt *from the other Perſons in the* Trinity, *that no Man poſſibly can doubt the Truth thereof, unleſs he will blaſpheme the everlaſting Truth of* God's *Word. As for his proper Nature and Subſtance,*

Sermon VII.

ſtance, it is altogether one with God *the* Father, *and* God *the* Son, *that is to ſay, ſpiritual, eternal, uncreated, incomprehenſible, almighty, to be ſhort, he is even* God *and* Lord *everlaſting. Therefore he is called* The Spirit of the Father, *therefore he is ſaid to* proceed from the Father and the Son, *and therefore he was equally joined with them in the Commiſſion, which the* Apoſtles *had to* baptize all Nations. And in her *fifth Article* ſhe ſaith, *The* Holy Ghoſt *proceeding from the* Father *and the* Son *is of one Subſtance, Majeſty and Glory with the* Father *and the* Son, *very and eternal* God. This we publickly confeſs in the *Nicene Creed* once a Week, and in the *Athanaſian Creed* once a Month. We pray for the *King*, that *God* would *repleniſh him with the Grace of his* Holy Spirit; for the *Royal* Family, that *God* would *endue them with his* Holy Spirit, *and enrich them with his heavenly Grace*, and for the *Clergy* and *People*, that *God* would *ſend down upon them the healthful* Spirit *of his Grace, and pour upon them the continual Dew of his Bleſſing.* We pray for Perſons baptized, that *God* would *give his* Holy Spirit *to them, that they may be born*

born again, and be made Heirs of eternal Salvation; and for Perſons confirmed, that *God* would *ſtrengthen them with the* Holy Ghoſt *the Comforter, and daily increaſe in them his manifold Gifts of Grace, the* Spirit *of Wiſdom and Underſtanding, the* Spirit *of Counſel and ghoſtly Strength, the* Spirit *of Knowledge and true Godlineſs; and fill them with the* Spirit *of his holy Fear* both *now and for ever.* And that *his* Holy Spirit *may be ever with them, and ſo lead them in the Knowledge and Obedience of his Word, that in the End they may obtain everlaſting Life.* We beſeech *God* to *inſpire continually the univerſal Church with the* Spirit *of Truth, Unity and Concord*; and *that it may be ſo guided and governed by his good* Spirit, *that all who profeſs and call themſelves* Chriſtians, *may be led into the Way of Truth, and hold the Faith in Unity of* Spirit, *in the Bond of Peace, and in Righteouſneſs of Life.* We pray for our ſelves, that *God* would deliver us *by the Coming of the* Holy Ghoſt; that he would *cleanſe the Thoughts of our Hearts by the Inſpiration of his* Holy Spirit, *that we may perfectly love him, and worthily magnify his holy Name*; and *grant us by the* Sermon VII.

ſame

Sermon VII.

ſame Spirit *to have a right Judgment in all things.* Indeed we do not run into the Hereſy of the *Gnoſticks*, who taught, that *the Light within them was ſufficient for Salvation without any thing elſe*; becauſe St. *John*, who knew theſe Hereticks cautioned us againſt them, ſaying, ° *Beloved, believe not every Spirit, but try the Spirits, whether they are of God; becauſe many falſe Prophets are gone out into the world.* For the ſame Reaſon we do not give Credit to thoſe, who of late pretend to extraordinary Revelations in ordinary Caſes; and yet we believe, that every *Chriſtian* upon his conſcientious uſing the Means required ſhall have ſuch Comfort and Aſſiſtance from the *Spirit of God*, or the *Holy Ghoſt*, as ſhall be ſufficient to bring him to Heaven. And therefore we aſcribe not only to *God* the *Father* and *God* the *Son*, but alſo to *God* the *Holy Ghoſt* all Honour and Glory, Might, Majeſty, Dominion, Praiſe, Love and Adoration both now and for evermore. *Amen.*

° 1 John iv. 1.

SER-

SERMON VIII.

Preached *July* 3, 1740.

1 JOHN v. 7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.

IN the former Sermon on theſe Words I endeavoured to prove the Divinity of the *Holy Ghoſt*; I ſhall now proceed to the laſt Particular, which I propoſed to treat of, namely, That *Jeſus Chriſt* the promiſed *Meſſiah* is *God and Man* by an Union of the divine and human Nature in one Perſon. Sermon VIII.

Sermon VIII.

This St. *John*, who calls him *The Word* in the Text, fully teſtifies. For having in the Beginning of his Goſpel ſpoken of his Divinity in theſe Words, [a] *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made*; he afterward as clearly teſtifies of his Humanity, ſaying, [b] *The Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* This was ſo clearly teſtified throughout the *Old Teſtament* both by *Moſes*, in the *Pſalms*, and by the *Prophets* from *Geneſis* to *Malachi*, that the *Jews*, if they did not wilfully ſhut their Eyes, have the utmoſt Reaſon to believe, that the *Meſſiah*, whom they have ſo long expected, was to be *God* and Man in one Perſon. When our firſt Parents fell from the State of Innocency, and *God* was pleaſed to give them the Promiſe of a Redeemer in theſe Words, [c] *The Seed* of the Woman

[a] John i. 1, 2, 3. [b] John i. 14. [c] Gen. iii. 15.

Sermon VIII.

Woman ſhall *bruiſe* the Serpent's *Head*; and probably from other Words, which are not recorded, we have Reaſon to believe, that *Eve* was of the Opinion, that her firſt born Son would be this Perſon promiſed. Accordingly when [d] ſhe conceived and bore a Son, ſhe called his Name *Cain*, which ſignifies an *Obtaining*, *Saying*, as it is in the *Hebrew*, *I have obtained a man, even the Lord*, or I have gotten that Man, who is *Jehovah*, or the *Lord*; thereby expreſly owning his Divinity. And when ſhe found her Miſtake, ſhe called his younger Brother *Abel*, which ſignifies *Vanity*. The ſecond Pſalm is univerſally owned by the *Jews* as a Prophecy of the *Meſſias*. The *Septuagint* tranſlates the ſecond Verſe thus, *The rulers take counſel together againſt the Lord, and againſt his Chriſt*, which is [e] rightly applied by the primitive *Chriſtians* accordingly. Now here we are told, [f] that *the Lord hath ſaid unto him, Thou art my Son, this day have I begotten thee.* And [g] the *Kings*, and *Judges of the earth* are exhorted to *kiſs the Son, leſt he be angry, and they periſh from the way, if his*

[d] Gen. iv. 1, 2. [e] Acts iv. 25, 26, 27, 28.
[f] Pſal. ii. 7. [g] Pſal. ii. 10, 11, 12.

Sermon VIII.

his wrath be kindled, yea but a little, with this Promiſe, that *bleſſed are all they, that put their truſt in him.* And therefore as in other Places of *Scripture* we are ſaid to periſh by the Wrath of *God*, and are exhorted to truſt in *God*; therefore *Chriſt* was *God*; and the *Lord Jehovah*; whom we ought to *ſerve in fear, and rejoice* before him *with reverence.* The forty fifth *Pſalm* is as generally owned to be ſpoken of the *Meſſiah*; who is there deſcribed as a King over his Church; but his Divinity is as clearly mentioned as his Humanity [h] in theſe Words, as [i] the *Apoſtle* alſo applies them, *Thy throne, O God, is for ever and ever; the ſceptre of thy kingdom is a right ſceptre. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God thy God hath anointed thee with the oil of gladneſs above thy fellows.* And ſpeaking of the Qualifications of the Church of *God*, he ſaith, [k] *So ſhall the king* or the *Meſſiah greatly deſire thy beauty: for he is thy Lord, and worſhip thou him.* The ſeventy ſecond *Pſalm* gives

[h] Pſal. xlv. 6, 7. [i] Heb. i. 2, 3, 5, 8, 9. [k] Pſal. xlv. 11, *compared with* Deut. vi. 13, *and* x. 20, *and* Matth. iv. 10.

Sermon VIII.

gives us a Type of *Chriſt*'s Kingdom in *Solomon*; but it ſpeaks of his Kingdom as eternal and univerſal, which is the Property of *God* alone. The *Jewiſh* Writers take from hence one of the Names of the *Meſſiah*, and in the ſame Verſe it is ſaid, [k] *Men ſhall be bleſſed in him: all Nations ſhall call him bleſſed.* And the following Words ſeem to be ſet down as a Pattern for their Example. *Bleſſed be the Lord God, the God of Iſrael, who only doth wondrous things. And bleſſed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.* The Prophet *Iſaiah* ſpeaks [l] of his *Incarnation* in theſe Words, *Behold a virgin ſhall conceive and bring forth a Son, and they ſhall call his name Immanuel.* Theſe Words [m] St. *Matthew* takes from the *Septuagint*, and adds, *which being interpreted is God with us.* Now as in the *Hebrew* the Words *to be called* often ſignify *really* ſo to be: And as *Our Saviour* was never called *Immanuel*, and the Words could not be true in that Senſe;

[k] *See* Buxtorf's *Lexicon Hebraicum*, 8vo *in Radice* נשׂא. Pſal lxxii. 17, 18, 19. [l] Iſai. vii. 14. [m] Matth. i. 23.

Sermon VIII.

ſo they can only be true in the other, which is, that he really was *God with us.* In [n] another Chapter he hath theſe Words, *Unto us a Son is born, and unto us a Son is given,* ſo that he was really Man; *and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father,* and the *prince of peace,* ſo that he was really *God*; and as a farther Proof thereof, the Univerſality and Eternity of his Kingdom is alſo mentioned in the next Verſe. The Prophet *Jeremiah* ſaith, [o] *Behold the Days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute righteouſneſs and judgment in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely.* This is ſpoken of him, as he was the Son of *David.* But then it is added, as he is the *Lord* of David, *This is the name whereby he ſhall be called,* JEHOVAH, or *The Lord our righteouſneſs.* Thus *David* himſelf ſaith, [p] *The Lord ſaid unto my Lord, Sit thou on my right hand.* And if it is aſked, *If*

[n] Iſai. ix. 6, 7. [o] Jer. xxiii. 5, 6. [p] Pſal. cx. 1.

Sermon VIII.

[q] *If David then call him Lord, how is he his Son?* The Anſwer is, He was *David*'s Son in Reſpect of his Manhood, and *David*'s Lord in Reſpect of his Godhead; or otherwiſe it is unanſwerable. The Prophet *Micah* [r] ſpeaks thus of his Birth, *And thou Bethlehem Ephrata, though thou be little among the thouſands of Iſrael; yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting*, or as it is in the *Hebrew*, from the Days of Eternity. This Prophecy the chief Prieſts and Scribes readily interpreted of the *Meſſiah*, and accordingly gave a proper Anſwer to *Herod*, [s] when he demanded, where *Chriſt* ſhould be born; but the Words alſo tell us, that *his goings forth have been from of old, from everlaſting*, or that he neceſſarily ſubſiſted from all Eternity, and therefore was true and real *God*. The Prophet *Malachi* alſo [t] ſpeaks of St. *John* the *Baptiſt* as the Forerunner of *Chriſt*, thus, *Behold, I will ſend you Elijah the prophet before the coming of the*

[q] Matth. xxii. 24. Mark xii. 36. Luke xx. 42. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. [r] Mic. v. 2. [s] Matth. ii. 6. John vii. 42. [t] Mal. iv. 6.

Sermon VIII.

great and dreadful day of the Lord. This ſhews, that he, who was to come after him, was to be *Jehovah*, or the *Lord*; and explains, what he had mentioned before, [u] *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me; and the Lord, whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold he ſhall come, ſaith the Lord of hoſts.* The *Scribes* obſerved from theſe Texts, [w] that a Perſon like to *Elijah* ſhould be the Forerunner of the *Meſſiah*; and therefore ſome of them ſaid, that [x] *Chriſt* himſelf was *Elijah*; ſo that it is plain, that he was the *Meſſenger of the covenant*, as he was Man, and *the Lord*, who *came* to his own *temple*, as he was *God.* This explains [y] what the Prophet *Iſaiah* ſaid alſo of *John* the *Baptiſt*, as he is referred to by the four Evangeliſts. *The voice of one that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight*

[u] Mal. iii. 1, 2. [w] Mark ix. 11, 12, 13. [x] Matth. xvi. 14. Mark vi. 15. Mark viii. 28. Luke ix. 8, 19. John i. 21, 25. [y] Iſai. xl. 3, 4, 5. Matth. iii. 1, 2, 3. Mark i. 2, 3, 4. Luke iii. 2, 3, 4, 5, 6. John i. 19, 22, 23.

Sermon VIII.

ſtraight in the deſart a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together. He was to be incarnate, that we might viſibly behold him, and he who was thus incarnate, is here expreſly called *Jehovah*, or *the Lord*, and our *God*. Hence the Prophet *Zechariah* calls him [z] *the man, that is my fellow, ſaith the Lord of Hoſts.* A Man, or *inferior to his Father, as touching his Manhood*; and his *Fellow*, or *equal to* him, *as touching his Godhead.*

Agreeable to this was the Senſe of the antient *Jews*, where they have not [a] miſtaken the Meaning of the Text, or where it doth not ſeem to be [b] corrupted by a later

[z] Zech. xiii. 7. [a] *It is plain, that the* Septuagint *miſtook the Meaning of the* Hebrew *Word* שׁוּף *in* Gen. iii. 15. *and* Onkelos *miſtook not only the Meaning of that Word, but alſo of* רֹאשׁ *and* עקב *in the ſame Text. Thus the* Septuagint *groſly miſtook the Meaning of* Jer. xxiii. 6. *and both they and the* Chaldee Paraphraſts *were miſtaken in* Zech. xiii. 7. [b] *I doubt not, but that famous Text* Pſal. cx. 1. *hath had the* Chaldee Paraphraſe *altered by a modern* Jew, *to evade its Teſtimony concerning the Divinity of the* ſecond Perſon *in the* Trinity.

Sermon VIII.

Hand. *Jonathan* and the *Jeruſalem Targum* expound [c] *the promiſed Seed*, as that which ſhould be fulfilled in the Days of the *Meſſiah*. When *Eve* ſaid, as we tranſlate it, [d] *I have gotten a man from the Lord*, *Jonathan* renders it, *I have gotten a Man, even the Angel of the Lord.* Thus the *Meſſiah* was called [e] *the Angel of the Covenant*, or [f] *the Angel of* God's *Preſence*;

nity. *If it had been thus rendered*, The Lord ſaid to his Word, *it would have been agreeable to their conſtant Language throughout the whole* Tranſlation, *and alſo to the* Original. *But by Altering the Particle* ל *into* ב *there is a groſs Corruption, and there is no good Senſe to be be made of it. And the Text is made a Quotation of a Prophecy concerning* Saul *and* David, *which is no where to be found. Whereas it is plain from* Matth. xxii. 41, *to the End.* Mark xii. 35, 36, 37, *and* Luke xx. 41, 42, 43, 44, *that the antient Jews did conſtantly interpret this* Pſalm *of the* Meſſias, *though the Moderns have given it another Turn.* Verùm cum jam in clarâ luce ſit omnibus expoſitum, non decet perfractè adeò, et pervicaciter errorem manifeſtum defenſare, Optandum eſſet extare integrum *Hieroſolymitanum* quoque *Targum*, præſertim illud quod in *Geneſin* ſcriptum eſt, inveniremus haud dubiè plura in eodem hujus generis præclara teſtimonia. Malè ſit illis, qui incuriâ ſuâ, vel *potius Chriſtianorum* odio tales libros perdiderunt, *et alios* corruperunt. Helvicus de authoritate Targumim, *pag.* 33. [c] Gen. iii. 15. [d] Gen. iv. 1. [e] Mal. iii. 1. [f] Iſai. lxiii. 9. [g] *This is fully proved in* Sermon V.

Sermon VIII.

ſence; and [g] thus he often appeared under the Law, ſpoke of himſelf as the true *Jehovah*, and had divine Honour paid him. Where [h] *David* ſaith of him, *He is thy Lord, and worſhip thou him*, and [i] *They ſhall fear him, as long as the ſun and moon endureth, throughout all generations: All kings ſhall fall down before him; all nations ſhall ſerve him, And daily ſhall he be praiſed*; the *Chaldee* expreſly expounds it of the *Meſſiah*, and ſaith, that *His Name* or Eſſence *was prepared before the Sun exiſted*; and *His Name was called the King the Lord, before the World began*. And I know not what could have been mentioned more expreſly to declare his Divinity. Where the Prophet *Iſaiah* ſpeaks of his Birth, [k] and that he ſhould be *the mighty God*, and *the everlaſting Father*, who ſhould *ſit upon the throne of David, to eſtabliſh it with judgment and with juſtice from henceforth even for ever*, the *Chaldee* expreſly mentions it as of the *Meſſiah*; and the *Septuagint* calls him *the Angel of the great Counſel*, and adds, *The* ſubſtantial *Word of the Lord*

better of his Sons than his divine Person which cannot be separated

[h] Pſal. xlv. 11. Chaldee Paraphraſe *on Verſe* 2.
[i] Pſal. lxxii. 5, 11, 15. Chaldee Paraphraſe *on Verſe* 1.
[k] Iſai. ix. 6, 7.

Sermon VIII.

ſhall perform this. Where the Prophet *Iſaiah* [l] ſpeaks of *John* the *Baptiſt*, that *he ſhould prepare the way of Jehovah*, the *Chaldee* ſaith, *It is ſo decreed by the Word of the Lord.* Where the Prophet *Jeremiah* calls him [m] *The Lord our Righteouſneſs*, the *Chaldee* calls him *the Meſſiah of the juſt*, and ſaith, *He ſhall be our Righteouſneſs before the Lord.* And where the Prophet *Micah* [n] ſpeaks of his Birth at *Bethlehem*, *whoſe goings forth have been of old from the days of eternity*, the *Chaldee Paraphraſe* expreſly applies it to the *Meſſiah.*

In [o] the laſt *Song* of *Moſes*, he mentions the *Lord Jehovah* as uſing theſe Words, *See now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound and I heal: neither is there any, that can deliver out of my hand.* This Text is thus tranſlated by *Jonathan. When the* Word of the Lord *ſhall be manifeſted to redeem his People, he* (this Word) *ſhall ſay to all People. See now, that I am he, who am, who have been, and who ſhall be; and there is no other God beſide me. I in my Revenge*

[l] Iſai xl. 3, 4, 5. [m] Jer. xxiii. 5. [n] Mic. v. 2. [o] Deut. xxxii. 39.

Sermon VIII.

Revenge do kill, and I do thoroughly make alive my People of the Houſe of Iſrael; *and I do heal them in the latter Days.* That theſe Words were ſpoken of the *Meſſiah*, is evident, becauſe by this Expreſſion [p] *the latter Days*, the *Jews* conſtantly underſtood the Time, when he ſhould be revealed. And it will farther appear from a parallel Text. When *Jacob* bleſſed the Tribe of *Dan*, he [q] ſaid, *I have waited for thy Salvation,*

[p] *As in* Gen. xlix. 1, *compared with Verſe* 10. Iſai. ii. 2. Dan. ii. 28, *compared with Verſe* 44. Hoſea iii. 5. They ſhall ſeek David their king in the latter days; *which the* Chaldee Paraphraſe *renders thus*, They ſhall obey the *Meſſias* the Son of *David* their King. *Thus the Prophet* Micah, Chap. iv. 1, 2, 3, 4. *ſpeaks of the Proſperity of the Church in the latter Days, which* Rabbi David Kimchi *in his Comment expreſly refers to the Days of the* Meſſias. *And* Menaſſeh Ben Iſrael *de reſurrectione mortuorum, lib.* 3. *cap.* 3. tells us *from another* Rabbi, that whenever it is ſaid *in the laſt Days*, theſe Words are to be underſtood of the Days of the *Meſſiah*. *See* Bp. Kidder's Demonſtration of the Meſſiah, *Book* III, *page* 130 *and* 162. [q] *It is not ſo in our* Polyglott Bible, *printed at* London: *But* Helvicus *tells us, that it was ſo in others. His Words are theſe.* Sic eſt in Editione *Complutenſi* ſub nomine *Onkeli*. Sed verbis pauſillulùm immutatis Editio *Veneta* Jonathæ aſſignat. Et alterum *Hieroſolymitanum* in editione *Venetâ* prorſus conſentiens cum ante citato ex editione

Sermon VIII.

vation, O Lord. Which [r] the *Jeruſalem Targum* thus expreſſeth, *Our Father* Jacob *ſaid, My Soul doth not deſire the Redemption of* Gideon *the Son of* Joaſh, *for that is but for an Hour, nor the Redemption of* Simeon, *though he hath brought us ſome Deliverance; But my Soul expects that Redemption, even that Redemption of thine, which thou haſt promiſed, that it ſhould come to thy People of* Iſrael *by thy* Word. And a *Targum* of *Jonathan* hath it thus. *Our Father* Jacob *ſaid, I do not expect the Deliverance of* Gideon *the Son of* Joaſh, *which is a temporal Salvation, nor that of* Samſon *the Son of* Manoah, *which is a tranſitory Salvation. But I expect the Redemption of the*

editione *Complutenſi* expreſsè nominat redemptionem *Meſſiæ* redemptionem Dei. *And then he adds,* His ſi adjungantur veterum *Hebræorum* traditiones, quòd omnes ſalvationes cæteræ humanæ et tranſitoriæ ſunt, exceptâ ſolâ redemptione poſtremâ, quando Deus ipſemet in ſubſtantiâ ſuâ redempturus ſit populum ſuum, et ipſimet λύτρον ac pretium redemptionis futurus, magna lux huic negotio acceſſura eſt. Qualia videri poſſunt *Elench. 4 Judæorum.* Helvicus de authoritate Targumim, *pag.* 32. *However our* Targums *make a great Difference in this Caſe by Calling the one* a Salvation which is temporal and created, *and Calling the other* an eternal Salvation. [r] *Ibid.*

Sermon VIII.

the Meſſiah *the Son of* David, *who ſhall come to gather to himſelf the Children of* Iſrael. *This is the Redemption which my Soul expects.* Thus they diſtinguiſh the Redemption of Mankind from others, which were temporal, or performed by created Beings, and ſometimes attribute it to the *Word of God*, and ſometimes to the *Meſſiah*, which plainly ſhews, that they ſuppoſed both theſe Expreſſions to ſignify the ſame Perſon.

The Prophet *Iſaiah* [s] ſpeaking of the Kingdom of *Chriſt* ſaith, *In that day ſhall the Lord of Hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue of his people.* The *Chaldee Paraphraſe* renders it thus, *In that Day ſhall the Meſſiah,* [t] *even the* Lord of Hoſts *be for a Diadem of Joy, and for a Garland of Praiſe to the Reſidue of his People.* So that what is attributed in the Text to the *Lord of Hoſts*, is attributed in the other to the *Meſſiah*.

This

[s] Iſai. xxviii. 5. [t] Porrò in his locis ferè omnibus notari poteſt, non tàm per Genitivum reddi poſſe *Verbum Jehovæ*, *Angelum Jehovæ*, *Meſſiam Jehovæ*, quàm per Appoſitionem, *Verbum Jehova*, *Angelus Jehova*, *Meſſias Jehova*, quod etiam *Galatinus* obſervavit. Frequenter enim articulus Chaldæus ד et די relativo ſenſu uſurpatur. Helvicus de authoritate Targumim, *pag.* 34.

Sermon VIII.

This ſeems to be taken from another Expreſſion of the ſame Prophet, [u] *In that day ſhall the Branch of the Lord*, or [x] *the Rod out of the ſtem of Jeſſe be beautiful and glorious*, which the *Chaldee Paraphraſe* renders thus, *In that Day ſhall the* Meſſiah, *even the Lord ſhall be for Joy and Honour.*

Many more Quotations might be added out of the *Chaldee Paraphraſts* to the ſame Purpoſe, but I ſhall haſten to the *Apocrypha*, thoſe antient Books of the *Jews*, where there are many Texts to ſhew their Opinion at that Time, and many different Names, by which their *Meſſiah* was called. The firſt which I ſhall mention, is *Jeſus*. Thus [y] *Eſdras* ſpeaks. *Behold, the time ſhall come, that theſe tokens which I have told thee, ſhall come to paſs, and the bride* or Church *ſhall appear*, under the Goſpel; *and ſhe coming forth ſhall be ſeen, who is now withdrawn from the earth. For my Son Jeſus ſhall be revealed, with thoſe who are with him, and they that remain ſhall rejoice within four hundred Years. And after theſe Years ſhall my Son Chriſt die.* Here he is called *Jeſus*

[u] Iſai. iv. 2. [x] Iſai. xi. 1. [y] 2 Eſd. vii. 26, 27, 28, 29.

Jeſus Chriſt the Son of God in expreſs Terms. The Time of his Coming is taken from *Daniel*'s [z] Prophecy of ſixty nine Weeks, or ſo many Times ſeven Years. And as they might eaſily miſtake the Command to build *Jeruſalem* for [a] the Decree of *Cyrus* to build the Temple; ſo from thence the Author of thoſe Books might compute the Time of *Our Saviour*'s Coming into the World. Sermon VIII.

Another Name by which he is called is *Truth*. Thus *Zorobabel* in [b] *Eſdras* ſpeaks of him in ſuch a Manner as that it cannot be aſcribed to any thing but *God*. He ſaith,

[z] Dan. ix. 25, 26. *Namely ſixty two Weeks, and ſeven Weeks, making in all four hundred eighty and three Years.* [a] Ezra i. 1, 2, 3, 4. Cyrus's *Decree was in the Year before Chriſt* 537. *And* Ezra's *Commiſſion was in the Year* 457. *And therefore as* Ezra *might be ſuppoſed to write theſe Books ſome Years after, and took a round Number; ſo it is plain, that whoever wrote thoſe Books had the Prophecy of* Daniel *in View, whereby to fix the Coming of* Jeſus Chriſt *into the World. He that will ſee at large the Reaſons, why our Saviour was called* Jeſus, *and even ſome Texts out of the* Old Teſtament, *and Quotations out of the* Rabbies *for this Purpoſe, may conſult* Petrus Galatinus de arcanis catholicæ veritatis *more at large*, lib. 3. cap. 20. pag. 154, 155, 156 *and* 157. [b] 1 Eſdras iv. 34, 35, 36, 38, 39, 40.

Sermon VIII.

ſaith, that this *Truth* made the Heavens and the Sun; and is therefore *greater and ſtronger than all things. All the earth calleth upon it, and the heaven bleſſeth it. All works ſhake and tremble at it, and with it is no unrighteous thing. It endureth, and is always ſtrong, it liveth and conquereth for evermore. With her* (as with God) *there is no accepting of perſons, or rewards; but ſhe doth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do like well of her works. Neither in her judgment is there any unrighteouſneſs; and ſhe is the ſtrength, kingdom, power and majeſty of all ages.* Which drew from the Company this univerſal Acclamation, *Great is Truth, and mighty above all things.* And thus when he was incarnate, as St. *John* ſaith, [c] *we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth,* becauſe [d] it *came by* him.

In another Place he calls him [e] *the Anointed,* the Chriſt or Meſſiah, *who ſhall reprove* the Wicked, *and ſhall upbraid them with their cruelty. For he ſhall ſet them before him*

[c] John i. 14. [d] John i. 17. [e] 2 Eſdras xii. 32, 33, 34.

Sermon VIII.

him alive in judgment, and ſhall rebuke and correct them. And he *ſhall deliver the reſt of the people with mercy, and he ſhall make them joyful until the coming of the day of judgment*, becauſe his Goſpel ſhould continue to the [f] End of the World. Thus St. *John* ſaith, [g] *The Father judgeth no man, but hath committed all judgment unto the Son*; and his Inference is, *That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the* Father, *who hath ſent him.*

In another Place [h] he ſpeaks of *the Lord God, and his glory*, and *the Spirit of Almighty God*, and aſcribes to each of theſe ſuch Attributes and Actions, as can be aſcribed to no created Being. In another Place, he [i] calls him *the Shepherd, who ſhall give us everlaſting reſt*, and *our Saviour*, as if it was a Comment on what he ſpeaks in [k] St. *John* on the ſame Subject, where he ſaith, *I am the good ſhepherd, and know my ſheep, and am known of mine.* His Words are

[f] Matth. xxviii. 20. [g] John v. 22, 23. [h] 2 Eſdras xvi. 53 *and* 62; *or from* 53 *to* 69. [i] 2 Eſdras ii. 34, 35. [k] John x. 1 *to* 19.

Sermon VIII.

are theſe, *Look for your Shepherd; he ſhall give you everlaſting reſt; for he is nigh at hand, who ſhall come in the end of the world. Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.* And after that [l] he deſcribes him, exactly as [m] St. *John* doth in the *Revelations. I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with Songs. And in the midſt of them there was a young man of a high Stature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted, which I marvelled at greatly. So I aſked the Angel, and ſaid, Sir, what are theſe? He anſwered and ſaid unto me, Theſe are they, who have put off the mortal cloathing, and put on the immortal, and have confeſſed the name of God: now they are crowned, and receive palms. Then ſaid I unto the Angel, What young perſon is it, that crowneth them, and giveth them palms in their hands? So he anſwered, and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend thoſe, that ſtood ſo*

[l] 2 Eſdras ii. 42 *to* 48. [m] Rev. vii. 9, *to the End.*

Sermon VIII.

ſo ſtifly for the name of the Lord. So that according to the Author of the Books of *Eſdras*, this *Shepherd* or *Saviour*, who ſhould come into the World in the latter Days, was [n] he whom we ought to *confeſs on earth*, if we expect, that he ſhould *confeſs* us *before* his *Father who is in heaven*; and to confeſs this *Son of God*, is explained by Confeſſing the Name of *God*, and *Standing* up *ſtifly* for the *Name of the Lord*. So that he could not but look upon this Perſon to be *God* and *Lord* according to the true and proper Senſe of the Words.

Joſephus alſo ſpeaks ſomething to the ſame Purpoſe. He ſaith, [o] that in the Time of Tiberius *there was* Jeſus *a wiſe Man, if it be lawful to call him a Man. For he was the Peformer of ſeveral admirable Works, and the Inſtructor of thoſe, who willingly entertained the Truth; and he drew to him ſeveral* Jews *and* Greeks *to be his Followers. This was* CHRIST, *who being accuſed by the Princes of our Nation before* Pilate, *was afterward condemned to the Croſs by him; yet did not thoſe who followed him from the Be-*

[n] Matth. x. 32. Luke xv. 51. [o] *Lib. Ant. Jud.* 18. *cap.* 4.

Sermon VIII.

ginning forbear to love him for the Ignominy of his Death. For he appeared to them the third Day after, according as the divine Prophets had before teſtified the ſame, and ſeveral other wonderful things of him. He ſaith, [p] that Albinus, *aſſiſted by the Judges, cauſed* James *the Brother of* JESUS, *who was called* CHRIST, *to appear before him with certain others, and accuſed them for Tranſgreſſing the Law, and cauſed him to be ſtoned to Death. But they, who were Men of upright Conſciences within the City, and diligent Obſervers of the Law, were very much diſpleaſed with this Act.* And when *Herod*'s Army was defeated by *Aretas* the King of the *Arabians*, he ſaith, [q] that *ſeveral* Jews *were of Opinion, that* Herod's *Army was overthrown, by the juſt Vengeance of* God, *who puniſhed him moſt juſtly, becauſe of the Execution, which he cauſed to be done on* John *the* Baptiſt. *For he had put this Man to death, who was endued with all Virtue, and who exhorted the* Jews *to addict themſelves thereto, and to practiſe Juſtice toward Men, and Piety toward* God. And as he was ſo particular

[p] *Lib. Ant. Jud.* 20. *cap.* 8. [q] *Lib. Jud. Ant.* 18. *cap.* 7.

particular in Deſcribing the Deſtruction of *Jeruſalem*, as *Our Saviour* had foretold it, ſo he might have told us the true Cauſe of it, if it would not have drawn upon him the Odium of all his own Nation. Sermon VIII.

Philo the *Jew* is much more clear and expreſs on this Subject. When *Caius Cæſar* aſſumed divine Honours to himſelf, and ordered his Image to be ſet up in *Jeruſalem*, he makes this Remark upon it, [r] *It is eaſier for God to become Man, than for Man to become God.* In another Place he [s] aſks this Queſtion, *How can it be, that you ſhould not hate War, and love Peace, who profeſs one and the ſame Father, not mortal but immortal, even the Man of God; who becauſe he is the Word of him, who is eternal, is alſo neceſſarily uncorruptible?* And he adds, [t] that *they who do worſhip the one Parent, the right Word, do lead a quiet and a peaceable Life.* Here he calls this *Man of God* *the Word of God*, to ſhew that he meant the ſame Perſon, or *the Word made Man.* He teſtifies his Divinity, as having neceſſarily

[r] *De Legatione ad* Caium, *pag.* 780. F. [s] De Confuſione Linguarum, *pag.* 255. C, D. [t] *Ibid.* D, E.

Sermon VIII.

rily the Attributes of the *Godhead*, becauſe he is the *Word* of *God*; and yet he ſaith, that there is but one Parent of the World; becauſe *he and his Father are one.* After this [u] he ſpeaks of *the Prophet*, whom *God* would *raiſe up unto* the Iſraelites *from among* their *Brethren like unto Moſes*, whom he therefore calls his Companion, and ſaith, that it is ſaid of him, [x] *Behold the man, whoſe name is the Eaſt. This*, ſaith he, *is a new Name, if it is underſtood of a Man alone, who conſiſts of Soul and Body; but if you underſtand it of that incorporeal Image of* God, *you muſt confeſs, that the Name is very proper. For the Father is willing, that his Son the moſt antient of things ſhould ariſe, whom otherwiſe he calls his firſt begotten, who being begotten immediately imitates his Father, and forms ſuch Kinds, the Exemplar of which he hath ſeen in him.* Here he firſt calls

[u] *Ibid. pag.* 258. A. [x] *So it is in the* Septuagint *and* Vulgar Latin. *But the* Chaldee *renders it thus,* Behold the Man, whoſe Name is the *Meſſiah* or *Chriſt*, who is to be revealed and magnified, *and ſpeaks glorious things of him in that and the next Verſe. So it is alſo in the* Septuagint *and* Vulgar Latin *in* Zech. iii. 8, *and in the* Septuagint *of* Jer. xxiii. 5. *all which Places the* Chaldee Paraphraſe *expreſly expounds of the* Meſſiah.

Sermon VIII.

calls him a Man, and afterward gives him the greateſt Titles, which can be aſcribed to *God*, as his Father. In another Place he ſaith, [y] *But if no one is worthy to be called the Son of God; yet do thou endeavour to be adorned like his firſt begotten Word, the moſt antient Angel, and the Archangel of ſeveral Names, particularly the Beginning, the Name and the Word of God, and Man made* at firſt *after his Image, and the Seer*, or Prophet *of Iſrael.* In the firſt Part of theſe Words, he ſo clearly expreſſes the Divinity of this *Word of* God, and in the latter his Humanity, that there needs no Comment upon them.

When [z] the *Jews* aſked *Our Saviour*, What Sign he would ſhew them? and add, *Our fathers did eat* manna *in the wilderneſs, as it is written, He gave them bread from heaven to eat. Then ſaid Jeſus unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you that true bread from heaven. For the bread of God is he, who cometh down from heaven, and giveth life unto*

[y] De Confuſione Linguarum, *pag.* 267. B, C. [z] John vi. 30, 31, 32, 33, 34, 35, 41, 48, 49, 50, 51.

Sermon VIII.

the world. He is ſaid to come down from Heaven as he was God; and he is our ſpiritual Food and Suſtenance, as he is received by Faith, particularly in his holy Sacrament; and this he is, as he was made Man, and was crucified for us. Upon *this the Jews ſaid, Lord, evermore give us this bread.* And *Jeſus ſaid unto them, I am the bread of life. He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.* And when the *Jews* murmured at him, he repeats the ſame Words again, *I am the bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread, which cometh down from heaven, that a man may eat thereof and not die. I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.* Another [a] *Jewiſh* Author ſaith, *Know, that there is in the Manna a great Myſtery.* This was [b] a Bread from Heaven, *and the Food* [c] of Angels.

[a] *Rabbi M.* Markanti *in Legem, fol.* 34. *col.* 2 *et* 4. Rabbi Bechai *in Legem, fol.* 88. *col.* 4. [b] Pſal. lxxviii. 24. [c] Pſal lxxviii. 25.

Angels. *Solomon* ſaith, [d] *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.* *This Manna* (ſay the Jews) *is of Kin to the Light, and this Light is from above, and was incorporated by the Will of the bleſſed Creator.* So that they who did *eat Manna, were nouriſhed with the ſame Food with Angels, particularly the Splendor of the* Shechinah. Another [e] Author ſaith, *God gave Manna to them, who received the Law, to purify their Minds, and prepare them for the Knowledge of the bleſſed God.* The Author of the Book of *Wiſdom* [f] ſaith, that the *Manna* was *Angels food, and bread ſent from heaven, prepared without their labour.* And he gives this Reaſon for it, *That thy Children, O Lord, whom thou loveſt, might know, that it is not the growing of fruits, which nouriſheth man; but that it is* thy Word, *which preſerveth them, that put their truſt in thee.* Accordingly *Philo* ſpeaking of the *Manna*, which the *Iſraelites* did eat in the Wilderneſs, [g] ſaith, *The Manna is called What is it?*

Sermon VIII.

[d] Eccleſ. xi. 7. [e] Rabbi Bechai *in* Exod. xv. 15. [f] Wiſd. xvi. 20, 21, 22, 23, 24, 25, 26. [g] De Legis Allegoriis, *lib.* 3. *pag.* 852. A, B. *For the Under-*

Sermon VIII.

which is the general Expreſſion for all things. But that which is moſt general is God; and the ſecond is the Word of God. And it being a ſtrange thing to them, *for they knew not what it was*, he calls it *the general* Expreſſion of all things, whoſe particular Name and Nature they did not comprehend. Such, ſaith he, is *God*, and the ſecond is *the Word of God.* Thus he makes the *Manna* to be the Type of the *divine Word*, the Food and Nouriſhment of our immortal Souls. He tells us, that this *Word* is the Bread, which *God* gives us to eat, and is above all the World, more antient and general than all the Creatures. To this Purpoſe [h] he applies [i] that of *Moſes*, *Man doth not live by bread alone, but by every word, which proceedeth out of the mouth of God.* And affirms, that the Word *Mouth* in the Text is a

Underſtanding of this Paſſage we muſt conſider, that when the People of Iſrael *firſt ſaw the* Manna, *they were ſurprized, and ſaid, as the* Septuagint *tranſlates it,* Τί ἐϛι τοῦτο; *What is this? This Tranſlation* Philo *follows,* De Legis Allegoriis, *lib.* 2. *pag.* 70. B, F. *And it being a thing ſtrange to them, and what they did not explicitely underſtand, he deſcribes it by ſuch a general Name.*

[h] De legis Allegoriis, *lib.* 2. *pag.* 71. B. [i] Deut. viii. 3.

Sermon VIII.

a *Symbol of the Word of God.* In [k] another Place he tells us, that the *Iſraelites* upon their firſt Finding of *Manna* did not underſtand what it was, but being inſtructed, they found, that it was the *divine Word*, or the *heavenly Food*, which, as he tells us, affords *Light and Sweetneſs* to the Soul. And [l] in another Place he calls the *Manna* the *divine Word*, and the *heavenly and immortal Food of the Soul.* Theſe Expreſſions are ſo full, that one would be apt to think, he had theſe Sayings of *Our Saviour* in his Mind, when he uſed them. However they will juſtify what *Chriſtians* ſay on this Subject to all Intents and Purpoſes. If the *Jew* calls it *the heavenly Food*, and the *Food of the Soul*, it is no Wonder, that St. *Paul* ſhould call it [m] *ſpiritual Meat.* If it was the *Bread of Angels*, and *the Glory which they partake of in Heaven*, it is no Wonder, that St. *John* ſhould [n] expreſs the heavenly Reward by *Eating of the hidden Manna.* If the *Jew* ſhould ſay, that it was the *heavenly Splendor incorporated*, it is no Wonder,

[k] De Profugis, *pag.* 367. B, C. [l] Quis rerum divinarum hæres ſit? [m] 1 Cor. x. 3. [n] Rev. ii. 17.

Sermon VIII.

Wonder, that St. *John* ſhould ſay, [o] *The Word was made fleſh, and dwelt among us.* If the *Jews* ſhould make it a *Symbol of the divine Word*, it is no Wonder, [p] that our *Jeſus* ſhould apply it to himſelf. If the *Jews* ſay, that the Juſt ſhall *eat of this Manna in the world to come*, it is no Wonder, if *Chriſtians* ſhould expreſs the ſpiritual Bleſſings in the Days of the *Meſſias*, and the Happineſs of a future State in the ſame Manner. And if *Philo* [q] affirms the *Rock in the Wilderneſs* to be *ſynonymous to the Manna*, which he there calls *the moſt antient of Beings*, and *the divine Word*, it is no Wonder, that [r] St. *Paul* ſaid of the *Iſraelites*, that they did *all drink of the ſame ſpiritual drink, for they drank of that ſpiritual rock, which followed them, and that rock was Chriſt.*

The laſt Argument, which I ſhall urge for the Incarnation, is the *Mediatorſhip* of our *bleſſed Saviour.* St. *Paul* ſaith, [s] that as there is *but one God; ſo there is but one Mediator between God and man, the man Chriſt*

[o] John i. 14. [p] John vi. 30 *to* 52. [q] Quòd deterior potiori inſidiari ſoleat, *pag.* 137. C. [r] 1 Cor. x. 4. [s] 1 Tim. ii. 5.

Sermon VIII.

Chriſt Jeſus; becauſe there was never but one, who is *God* and *Man* in one Perſon. Had he been only *God*, there would have been an infinite Diſtance between him and Man; and had he been only Man, there would have been an infinite Diſtance between him and *God*. But [t] *now in Chriſt Jeſus, we who were afar off, are made nigh by the blood of Chriſt. For he is our peace, who hath made both one, and hath broken down the middle wall*, or that infinite Diſtance, *which was between us*. Beſides, [u] it was neceſſary for our Mediator to be *God* and *Man* in one Perſon, that the proper Works of each Nature might be accepted of *God* for us, and relied on by us, as the Works of the whole Perſon. Thus to inſtance but in one Particular, His Sufferings were of an infinite Value, becauſe he was *God*, and they may be imputed to us, becauſe he was Man; and the ſame may be ſaid of his Obedience and Interceſſion.

Let us now ſee, what *Philo* ſaith on this Subject. His Comment on the [w] Text in *Zecha-*

[t] Eph. ii. 14, 15. [u] Matth. i. 21, 23. Matth. iii, 17, Heb. ix. 14. 1 Pet. ii. 6. [w] Zech. iii. 8.

Sermon VIII.

Zechariah, juſt now mentioned, *Behold the man whoſe name is the Branch*, or the *Eaſt*, is ſo expreſs, that I can hardly forbear the Repeating of it. In ſeveral Places he calls the ſecond Perſon in the *Trinity*, [x] *The Word of God.* [y] *A Light far exceeding that which is viſible.* [z] *The firſt begotten of God, whoſe is the Prieſthood.* When he ſpeaks on theſe Words, [a] *If the Prieſt, who is anointed, do ſin according to the ſin of the people*; He [b] adds theſe Words, *The true High Prieſt, and he who is not falſly ſo called, is free from Sin.* Thus St. *Paul* ſaith, [c] *that ſuch a high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens, Who needed not daily, as thoſe high prieſts to offer up ſacrifices, firſt for his own ſins, and then for the peoples; for this he did once, when he offered up himſelf.* And [d] in another Place he

[x] De Mundi opificio, *pag.* 4. D, *and frequently elſewhere.* [y] De mundi opificio, *pag.* 5. B. *Compare this with* John i. 4, 5, 6, 7, 8, 9, *and* John viii. 12. John ix. 5, *and* 1 John i. 5. [z] De Somniis, *pag.* 463. F. *Compare this with* Heb. v. 5, 6. Heb, vii. 17, 22, 23, 24, 25. [a] Lev. iv. 3. [b] De Victimis, *pag.* 652. E. [c] Heb. vii. 26, 27, 28. [d] De Profugis, *pag.* 364. B.

Sermon VIII.

he ſaith, *We affirm, that the High Prieſt is not a* meer *Man, but the divine Word, free from all Sins both voluntary and involuntary.* And therefore [e] he ſeems to intimate, that *the moſt antient and fortified City, and the Metropolis of the reſt is the Word of God, who is our chiefeſt and moſt profitable Refuge.*

And as he makes him thus qualified to be our *Mediator* and *Interceſſor*; ſo *Philo* aſcribes to him the Execution of the ſame Office. St. *Paul* ſaith, [f] *He hath obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.* And *Philo* tells us, [g] that *God the almighty Father hath given this famous Gift to his moſt antient Word, the Prince of the Angels, that he ſhould ſtand as a Mediator in the Midſt between God and his Creatures, that he ſhould be a ſupplicant Interceſſor for Mortals with the Immortal, and perform the Office of an Ambaſſador from the chief King to his Subjects. Which Gift he willingly accepts* (as *Moſes* did) *who ſaid,* [h] *I ſtood between the Lord*

[e] De Profugis, *pag.* 362. E, F. [f] Heb. viii. 6.
[g] Quis rerum divinarum hæres ſit? *pag.* 397. F, G, *and pag.* 398. A, B. [h] Deut. v. 5.

Sermon VIII.

Lord and you. That is, neither unbegotten as God (the Father) *nor begotten as Man, but as a Middle* (of Participation) *between the two Extreams, acting as an Advocate between both: with the Creator, that we may believe, that he will never desert or destroy the Universe; and with the Creature, that it may have a sure Hope, that our merciful God will never lay aside the Care of his own Works. For now* (saith he) *I pronounce Peace to the Creature from that God, who makes Wars to cease, and is the perpetual Keeper of Peace,* which is most true of himself.

As for the later *Jews,* they are wholly gone off from their former Principles in Opposition to *Christianity.* However there might be some Testimonies produced from them, to shew that these Opinions were not wholly lost among them for several Centuries. Of whom I shall mention but one, which is the Author of [i] *Sepher Rabboth,* who commenting on the Words of *Moses,* [k] *the Spirit of God moved upon the face of the*

[i] *A Commentary on the* Pentateuch, *&c. in* Sion College Library. [k] Gen i. 2. רוח אלהים מרחפת זו רוחו של מלך המשיח *pag.* 3. *col.* 3. *line* 1.

the waters, ſaith, This is the Spirit of the King Meſſiah. Sermon VIII.

Accordingly this is the Doctrine taught in the *Church of England.* Our three *Creeds,* which are frequently read in Time of divine Service are full and clear in this important Point. Theſe are confirmed by the eighth Article of our *Church,* to which every Clergyman ſolemnly ſubſcribes at his Ordination, [1] in a Method intended to avoid all Ambiguities. And our ſecond *Article* expreſſeth her Senſe hereof in theſe Words, *The Son, who is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, of one Subſtance with the Father, took Man's Nature in the Womb of the bleſſed Virgin, of her Subſtance: ſo that two whole and perfect Natures, that is to ſay, the Godhead and the Manhood were joined together in one Perſon, never to be divided, whereof is one Chriſt, very God and very Man.*

From hence we may obſerve a good Rule to try the Validity of any Doctrine among us in theſe Times. Was it in the Time of the

[1] Canon XXXVI.

Sermon VIII.

the Reformation, as it appears from the Confeſſion of the reformed Churches? And hath it been the generally received Opinion ever ſince? Was it the general Doctrine of the *primitive Chriſtians?* And is it handed down to us in the Writings of the *New Teſtament?* Have we very good Hints of the ſame in the *Old Teſtament?* And was it the current Opinion of the *Jews* in thoſe Days, and never in the leaſt contradicted by *Chriſt* or his *Apoſtles?* In theſe Caſes there is all the Reaſon in the World to believe, that theſe Doctrines are true, and not the leaſt Shadow of a Reaſon to hunt after Novelties. The primitive *Chriſtians* in the moſt early Times, particularly *Tertullian* and St. *Cyprian* urged a Tradition from the *Apoſtle*'s Days, as a Teſt to try the Soundneſs of any Doctrine by: and the farther we are removed from thoſe Times, the Rule will hold the ſtronger. In ſhort, if the Authority of *Our Saviour* can prevail, it will put an End to the Debate, who ſaith, [m] *No Man having drunk old wine, ſtraightway deſireth new; for he ſaith, the old is better.*

Secondly,

[m] Luke v. 35.

Sermon VIII.

Secondly, Hence we may juſtly blame thoſe, who ſubſcribe to our *Liturgy* and the *Articles* of our *Church*, and wreſt them at the ſame Time to favour Hereſies of their own. This is a new Invention lately ſtarted up, and if continued, muſt deſtroy all publick Faith and Credit in the moſt ſacred Matters. We can never blame the Church of *Rome* for her Equivocations, mental Reſervations, or other Evaſions, whilſt we in this Reſpect are even worſe than they. In our Subſcriptions to the *Articles* we ſay under our Hands, that we do it willingly and heartily, and receive the Sacrament of the *Lord*'s Supper upon it; and yet all this is but groſs Hypocriſy, as if we did mock at *God*, whilſt we impoſe upon Men. The Authority, which eſtabliſheth our *Articles*, enjoins us, that *no Man ſhall endeavour to draw the Article aſide any Way, but ſhall ſubmit to it in the plain and full Meaning thereof; and ſhall not put his own Senſe or Comment to be the Meaning of the Article, but ſhall take it in the literal and grammatical Senſe.* And, I think, that the Way to come at

Sermon VIII.

the true Senſe, is to conſider, what was the current Opinion of thoſe that compoſed them, and of the Divines in thoſe Days. But now every one but of Yeſterday's Standing, ſhall pretend to be wiſer than their Forefathers, and it is well, if ſuch [n] *profeſſing themſelves to be wiſe*, do not *become fools*; ſince St. *Paul* ſaith, [o] *If any man think, that he knoweth any thing* after this Manner, *he knoweth nothing yet as he ought to know.* All this is a *Searching for Truth* in the Midſt of Errors, until we loſe what we had before. Thus in our *Litany*, when we have prayed to the *Father*, the *Son* and the *Holy Ghoſt* diſtinctly as *God*; and when we come to the *Holy Trinity*, the *three Perſons and one God*, ſome will tell us, that they mean *One God the Father.* But is not this abominable? or can it conſiſt with the leaſt Grain of common Honeſty? In ſuch a Caſe I could ſubſcribe to the *Turkiſh Creed*, and yet reckon myſelf a *Chriſtian.* The *Turkiſh* Creed is this, *There is one God, and Mahomet is his Prophet.* Now if I had the Liberty to put my own Senſe on this Creed,

[n] Rom. i. 22. [o] 1 Cor. viii. 2.

Creed, by *his Prophet* I would mean *Chriſt Jeſus*, and I would uſe the Word *Mahomet* not for a proper Name, but for a Participle Paſſive, and then I ſhould take the Words thus, *There is one God, and his Prophet* Chriſt Jeſus *is to be praiſed or extolled.* In ſuch a Caſe a primitive *Chriſtian* might have ſaid *Adorabo Jovem*, and excuſe himſelf, that he meant *Jehovam*, becauſe one Word is a Contraction of the other; and had they known our modern Subtleties, the noble Army of Martyrs, who praiſed *God* by their Deaths, would have been very ſmall. Thus I might tell a *Papiſt*, that I believed *Tranſubſtantiation* in the *Lord*'s Supper, and excuſe myſelf by Saying, that I only meant, that after we had eaten and drank the Bread and Wine, it was by Degrees changed into the Body and Blood of him, who took it. But whilſt this is our Practice, well may a *Turk* upbraid us, when we ſuſpect his Sincerity, and ſay, *Do you think that I am a Chriſtian?* This muſt make us laughed at, ſlighted, deſpiſed and abhorred by *Jews*, *Turks*, *Infidels* and *Papiſts*, and is a notorious Scandal to the *Church* of *Chriſt*.

Sermon VIII.

Sermon VIII.

Thirdly, From hence we may juſtly blame thoſe, who ſubſcribe to our *Articles* at Ordination, or otherwiſe to qualify themſelves for Preaching, and do afterward preach Doctrines contrary to them. If they held theſe Opinions, when they ſubſcribed, it is a groſs Hypocriſy in the Sight of *God*, and a Squeezing in at the back Door into the Sheepfold, ſo as to leave all Religion, Honour and Honeſty behind them. Such Perſons ſolemnly declare at their Ordination, that they *truſt, that they are inwardly moved by the Holy Ghoſt to take upon them this Office and Miniſtration, to ſerve God for the Promoting of his Glory, and the Edifying of his People*; they promiſe to *be ready with all faithful Diligence to baniſh and drive away all ſtrange Doctrines*, and take the Sacrament of the *Lord*'s Supper immediately upon it, and yet reſolve upon the contrary. I cannot but think, that this is a *Lying to the Holy Ghoſt*, and how they can excuſe themſelves before *God* and their own Conſciences, I do not know. Perhaps they will ſay, that they were of this Opinion, when they ſubſcribed, but afterward they

they found Cauſe to alter it. It may be ſo, becauſe we know not the contrary; but it may be only a Pretence, and this *God* only knows. But ſuppoſe a Man hath ſome Scruples of this Nature, he ought to read over ſuch Books, which are printed on this Subject with Care and Conſcience, with Humility and Prayer to *God* to direct him, or confer with other Perſons of ſolid Judgment concerning theſe Points; and if he doth this, I cannot but think, that he may be convinced of his Error, and receive Satisfaction. But ſuch a Man will ſay, *Wo is me, if I preach not the Goſpel.* And to this I ſay, *Wo be to the Goſpel*, whilſt ſuch Doctrines are preached as *Goſpel*, which are contrary to it. Inſtead of the *Goſpel*, it is only *Paganiſm* refined, a Setting up of Reaſon to deſtroy Revelation, or Morality to root out *Chriſtianity.* Our Act of *Toleration*, one of the beſt Acts in the World, gives no Protection in ſuch a Caſe. The Subſcribing to one thing, and Preaching another is a publick Scandal, and perhaps the original Cauſe of the Inundation of *Deiſm*, *Atheiſm*, and *Infidelity*, which flows

Sermon VIII.

in upon us, and may in Time [p] *remove our Candleſtick*, or the Light of the Goſpel from among us, unleſs *we remember from whence we are fallen, and repent, and do our firſt works.* [q] *Wo unto the world becauſe of ſuch offences, and if it muſt needs be that offences come, yet wo unto the man by whom the offence cometh.* The *Nonjurors*, who quit their Preferments, are honeſt Men in Reſpect of theſe, and make many People think, that they act out of a Principle of Conſcience. But ſuch, who ſubſcribe to qualify themſelves for *Preaching*, and preach contrary to their *Subſcriptions*, ſhew that they act without any Principle at all, and if they had any Conſcience left, they ſhould quit their Preferments ſo fraudulently obtained, and make Uſe only of the Benefit of the Preſs, if they thought fit, to propagate their Notions. I doubt all Arguments will ſignify little, whilſt either Intereſt, or a Reſolution to be the Head of a Party is at the Bottom. And therefore to what I have ſaid, I ſhall only add the Prayer of our Church. *From all falſe Doctrine, Hereſy and*

[p] Rev. ii. 4, 5. [q] Matth. xviii. 7.

Sermon VIII.

and Schiſm, from Hardneſs of Heart and Contempt of thy Word and Commandment, Good Lord, deliver us.

Laſtly, Since *Chriſt Jeſus* is true and very *God*, this ſhould teach us to diſcharge all thoſe Duties, which we owe to him as ſuch. Each of theſe might be largely inſiſted on, and are very proper for a *Chriſtian* Congregation, but I ſhall only ſum them up in the Words of our *Church Catechiſm*, where we are taught, that our *Duty* to him, as he is *God, is to believe in him, to fear him, to love him with all our Heart, with all our Mind, with all our Soul, and with all our Strength, to worſhip him, to give him Thanks, to put our whole Truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the Days of our Lives.*

Which that we may all do, *God* of his infinite Mercy grant, for the Merits and Mediation of *Jeſus Chriſt* his *Son* and our *Saviour*, to whom with the *Father* and the *Holy Ghoſt*, three Perſons, and one true, conſubſtantial and eternal *God*, be aſcribed, as is moſt due, all Honour and

Sermon VIII. Glory, Might, Majesty and Dominion, Praise, Love and Adoration in all the Churches of the Saints, both now and for evermore. *Amen.*

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APPENDIX

TO

SERMON VIII.

IN the laſt Sermon I endeavoured to prove the Incarnation of *The Son of God*, or that the *Meſſiah*, whom the *Jews* expected, was to be *God and Man* in one Perſon. I ſhall now endeavour to prove the ſame, as far as I am able, from the Teſtimony of the *Chaldee Paraphraſts*, and other *Jewiſh Writers*. Appendix to Sermon VIII.

The *Chaldee Paraphraſts* ſpeak frequently of *The Word of the Lord* as [a] our *Redeemer*,

[a] Exod. xv. 2. O. Pſal. xxxvii. 40. Pſal. lv. 17. Pſal. cxviii. 14. Pſal. cxix. 123, 154. Pſal. cxliii. 9. Iſai. lxiii. 8. Zech. xii. 15.

Appendix to Sermon VIII.

deemer, [b] making an *Atonement* for us, [c] *Receiving our Repentance with good Will, Having Mercy upon us, and Gathering us again* [d] *from our Diſperſions*, [e] *Healing us by him*, and [f] our *Salvation*, in whom we *truſt*, [g] by whom we are *juſtified* and *glorified*, [h] to whom we muſt *look* and be *ſaved*. Thus [i] according to them, *I will ſtrengthen them by the* Word of the Lord; *and the redeemed ſhall walk in his Name, ſaith the* Lord *of Hoſts*. [k] They ſpeak of *Scoffers*, who ſay, *Where art thou, who waſt redeemed by* the Word of the Lord *their God?* and add, *My Eyes ſhall behold their Ruin*. And [l] *Why ſhould the heathen ſay, Where are they, who are redeemed by* the Word of God? And to diſtinguiſh this from any thing, which is human, they call the Author thereof [m] *The God of our Redemption*. They call it [n] *an eternal Salvation*, and add, [o] *This is my* God,

[b] Deut. xxxii. 43. J. [c] Deut. xxx. 3. J. *See alſo before in page* 249, *and* 362, *&c.* [d] Deut. xxx. 4, 5. Pſal. liii. 7. [e] Pſal. cxix. 154. [f] Iſai. xii. 2. Jer. iii. 23. [g] Iſai. xlv. 25. [h] Iſai. xlv. 22, *as in* Acts xvi. 31; *and* Gen. xv. 6, *as in* Rom. iv. 18. Iſai. lix. 17. [i] Zech. x. 12. [k] Mich. vii. 10, *as in* 2 Pet. iii. 3, *to* 11. [l] Joel ii. 17. [m] Pſal. xxiv. 5. [n] Iſai. xlv. 17. [o] Exod. xv. 2.

Appendix to Sermon VIII.

God, *and I will build him a Sanctuary; the* God *of my Fathers, and I will ſerve him.* And [p] *All they, who ſeek thee, ſhall rejoice and be glad in thy* Word; *and they who love thy Salvation, ſhall always ſay, Let the Power of the* Lord *be magnified.* So that the Acts of this *Word*, and the Power of the *Lord*, or *Jehovah*, is repreſented as the ſame, becauſe he is the *Lord Jehovah*. And to make all this more clear and plain, they attribute it to our *Chriſt*, or the *Meſſiah*, whom they expected. Thus they ſay, [q] The Word of the Lord *is their Aid*; which they explain thus, *And the Rejoicing of the King* Meſſiah *is among them.* And [r] The Word of the Lord *ſhall gather you from all your Diſperſions, and bring you from thence by the Hands of the King* Meſſiah. And [s] The Word of the Lord *ſhall be their Helper*; which is thus explained, *And their King* (ſpeaking of the *Meſſiah) ſhall lead them.* And [t] in another Place the Prophet is ſuppoſed to ſay, *I will rejoice in the* Word of the Lord (where he ſpeaks at large of the Redemption, which ſhall be made

[p] Pſal. xl. 17. [q] Num. xxiii. 21. J. [r] Deut. xxx. 4. J. [s] Mic. ii. 13. [t] Hab. iii. 18, 19.

Appendix to Sermon VIII.

made by *Chriſt*, and adds) *I will be glad in the* God, *the Author of my Redemption. He is the* Lord God, *who helps me with Valour.* Now all this they more particularly in other Places apply to the *Meſſiah.* When our firſt Parents fell from their Innocency, we are told by more than one, that [u] *there ſhall be a Remedy from the Serpent*, who deceived them, *in the Days of the* Meſſiah. That [x] *the King* Meſſiah *ſhall at laſt redeem* Iſrael *in the End of the Days*, or in the *Goſpel* Times. And accordingly [y] the Planting of the *Goſpel* is thus deſcribed, *I will place it by my* Word *in a Mountain high and lifted up.* For this Purpoſe [z] Elias *the Chief Prieſt is to be ſent*, as his Forerunner *in the End of the Captivities.* And the Prophet *Hoſea* is made to ſay in the Name of *God*, [a] *I have redeemed them by my* Word *on the fourteenth Day of* Niſan, which is the very Day of the Year, on which *Our bleſſed Saviour* was crucified for us. And therefore the Church of *God* [b] is ſaid to pray thus, *Feed thy*

[u] Gen. iii. 15. H *and* J. [x] Exod. xl. 9. J. [y] Ezek. xvii. 22. [z] Exod. xl. 10. J. *See* Iſai. xl. 1 *to* 9. Mal. iii. 1, 2, 3, *and* Mal. iv. 5, 6. [a] Hoſ. iii. 3. [b] Mic. vii. 14.

Appendix to Sermon VIII.

thy People with thy Word, *the People of thy Inheritance, in the Age which is to be renewed*, or in the *Goſpel* Times. There are ſome Footſteps of this Truth, even where they have been miſtaken in other Matters. Thus [c] we are told of the Meſſiah, *the Son of* Ephraim, *who ſhall come from* Joſhua, *by whoſe Labour it ſhall happen, that the Houſe of* Iſrael *may overcome* Gog *with his Confederates in the End of the Days.* However good old *Jacob* is ſaid to expreſs his Expectation, in ſuch a Manner, as cannot be too much admired, [d] who ſaith, *My Soul doth not expect the Redemption of* Gideon *the Son of* Joaſh, *which is but temporal, nor the Redemption of* Samſon, *which is only a created Deliverance; but the Redemption, which thou haſt ſaid, ſhall come to thy People* Iſrael *through thy Word, that Redemption doth my Soul expect, becauſe it is a Redemption to all Eternity.* This is their Expoſition on the Text, *I have waited for thy Salvation, O Lord.* He did not ſo much deſire the Deliverance by Men, becauſe that was only temporal; but he expected a Redemption by the *Word of the Lord*, becauſe he was *Jehovah*,

[c] Exod. xl. 11. J. [d] Gen. xlix. 18. H *and* J.

Appendix to Sermon VIII.

Jehovah, or the *Lord*, and his Redemption like himſelf would be eternal. And if we look into his Bleſſing of the Tribe of *Judah* in the ſame [e] Chapter, we have Reaſon to think, as it is expounded by each of the three *Targums*, that in their Opinion he meant the Redemption of the *Meſſiah*, ſince they all expound it expreſly of him, and tell us, that *his is the Kingdom, and all Kingdoms ſhall be ſubjected to him*, and *melt away before him*. And accordingly they ſpeak of his great Victories and proſperous Succeſſes, far beyond any beſide him.

As he was thus appointed to be our Redeemer; ſo this *Meſſiah* is expreſly called [f] *the Angel*, or *Meſſenger of the Covenant*, [g] *a God of admirable Counſel*, and [h] *the Angel of the great Council*; and in Reſpect of his kingly Office we are told, [i] that *the Kingdom belongs to the* Meſſiah, *and all Nations ſhall obey him*.

But we have ſtill more expreſs Teſtimonies of his Divinity among theſe Authors. When *Samuel* [k] charged the *Iſraelites* to *teſtify*

[e] Gen. xlix. 10, 11, 12. O, H *and* J. [f] Mal. iii. 1. [g] Iſai. ix. 6. Chald. [h] *Ibid.* Sept. [i] Gen. xlix. 10, 11, 12. O. [k] 1 Sam. xii. 3.

Appendix to Sermon VIII.

tify againſt him *before the Lord, and before his Meſſiah* or *Chriſt*, as they tranſlate it, he ſaith [l] *The* Lord *is Witneſs, and his Chriſt againſt you. And they ſaid, He is Witneſs.* Thereby ſpeaking of them both as really one. The forty fifth *Pſalm* is [m] expreſly owned by the *Chaldee Paraphraſe* to be ſpoken of the King *Meſſiah*; and there are the moſt glorious things imaginable [n] ſpoken of him, as that *his Beauty is more excellent than the Sons of Men. The Spirit of Prophecy is given by his Lips, becauſe* Jehovah *hath bleſſed him for ever.* And he ſaith, [o] that this *King ſhall deſire the Beauty* of the Congregation of *Iſrael*, or of his Church (as in the whole Book of *Canticles*) and the Reaſon is, *For he is thy* Lord God, *and thou ſhalt worſhip him.* And (as [p] it follows) *The People ſhall confeſs the Name* of the *Meſſiah* as *God, for ever, even for ever and ever.* Thus in [q] *Iſaiah* the *Chaldee Paraphraſe* ſaith, *They ſhall lean on the* Word of the Lord, *the holy one of* Iſrael, who

[l] 1 Sam. xii. 5. *Like to this is what we find in* Pſal. ii. 2, *which is allowed by the* primitive Chriſtians, Acts iv. 25, 26, 27, *to be ſpoken of our* bleſſed Jeſus. [m] Pſal. xlv. 3. [n] *Ibid.* [o] Pſal. xlv. 12. [p] Pſal. xlv. 18. [q] Iſai. x. 20.

Appendix to Sermon VIII.

who is afterward [r] expreſly called the *Meſſiah*. And [s] in another Place, *The* Word of the Lord *ſhall remain for ever*, where [t] the Texts both before and after do expreſly relate to the *Meſſiah*, as he ſucceeded *John* the *Baptiſt*. And it is ſaid, [u] *The Glory of the* Lord *ſhall be revealed, and all Fleſh ſhall ſee it together; for it is ſo decreed by* the Word of the Lord. *The Word of the Lord* had decreed it, becauſe he was the Perſon, who ſhould perform it. And the ſame Author adds, [x] *The Kingdom of your* God *is revealed. And behold the* Lord God *is revealed in Strength.*

Accordingly they mention him as eternal. Thus they ſay, [y] that Chriſt *ſhould come forth from* Bethlehem Judah, *whoſe Name and Eſſence was ſpoken of from Eternity, or from the Days of Ages.* And [z] another Prophet is ſuppoſed to ſay, *His* Chriſt *ſhall go forth, whoſe Name* or Eſſence *is from everlaſting, and he ſhall obtain the Government of all Kingdoms.*

As

[r] Iſai. x. 27. [s] Iſai. xl. 8. [t] Iſai. xl. 1 *to* 13. [u] Iſai. xl. 5. [x] Iſai. xl. 9, 10. [y] Mic. v. 2, *but more clearly in the Text itſelf.* [z] Zech. iv. 7.

Appendix to Sermon VIII.

As to his Manhood the Prophet *Ezekiel* is ſuppoſed to repreſent him thus, [a] *A Man ſtood by me, and ſaid unto me, This is the Place of the Throne of my Glory, and this is the Place of the Habitation of my Majeſty, in which I will cauſe my Majeſty to dwell for ever in the Midſt of the Children of* Iſrael, *and they ſhall not pollute my holy Name, or ſin againſt me.* Thus *Chriſt* was Man, and repreſented as ſuch, when [b] he appeared at other Times; but his Preſence made the Place a Temple, as he was *God*, and Sins were againſt him, as *God*. So *Daniel* [c] *ſaw the Appearance of a Man*, whom [d] he ſeems to worſhip as a *God*, and who [e] commanded the Angel *Gabriel* to *cauſe him to underſtand the Viſion*, which no created Power could do. And [f] *he ſaw one like the Similitude of the Sons of Men*, or [g] *the Viſion of a Man*, whom [h] he three Times calls *My Lord*.

[a] Ezek. xliii. 6, 7, 8, 9. [b] *As to* Abraham, Gen. xviii. 2, *to* Jacob, Gen. xxxii. 24, *to* Joſhua, Joſh. v. 13, *and to others.* [c] Dan. viii. 15. Sept. [d] Dan. viii. 17, 18. [e] Dan. viii. 16. [f] Dan. x. 16. Sept. [g] Dan. x. 18. Sept. [h] Dan. x. 16, 17, 19. Sept.

Appendix to Sermon VIII.

As to his Incarnation [i] both the *Chaldee* and the *Septuagint* ſpeak, as it is recorded [k] by St. *Matthew*, *Behold, a virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name* Immanuel, *which being interpreted is God with us.* And [l] *Unto us a Child is born, and unto us a Son is given, and he hath taken upon him the Law, that he might keep it* for our Juſtification. *And his Name ſhall be called, From Eternity, the God of wonderful Counſel,* or as it is in the *Septuagint*, *The Angel of the great Counſel, A Man, even the Meſſiah, remaining for ever. For Peace ſhall be multiplied upon us in his Days.* And he adds, *This ſhall be done by* the Word of the Lord of Hoſts; or as it is in the Text, *The Zeal of the Lord of Hoſts ſhall perform this.* Becauſe this *Word*, or this *Lord of Hoſts* ſhall be incarnate or made Man, that he may perform it.

As to the Manner of his being appointed to his Offices, particularly by his Baptiſm, and the Converſion of the *Gentiles*, the *Chaldee*

[i] Iſai. vii. 14. [k] Matth. i. 23. [l] Iſai. ix. 6, 7.

Appendix to Sermon VIII.

[m] *Chaldee Paraphraſt* ſpeaks more like a *Chriſtian* than a *Jew*. *Behold, my Servant the* Meſſiah, as Man, *my beloved in whom my* Word *is well pleaſed*, even to be united as in one Perſon, *I will put my* Holy Ghoſt *upon him, and he ſhall reveal my Judgment to the People, and the Iſles ſhall expect his Law*, or be converted to him, which, bleſſed be *God*, is our Caſe. And [n] *The Spirit of Prophecy from before the* Lord *is upon me, becauſe the* Lord *hath anointed me to preach the Goſpel to the poor. To preach the acceptable Year before the* Lord, *and the Day of Vengeance before our* God. *And they ſhall call them the Princes of Truth, the People of the* Lord *for his Praiſe. And Strangers ſhall ſtand and feed your Flocks; and the Sons of the Alien ſhall be your Plowmen, and your Vine-dreſſers, and ye ſhall be called* ° *the Prieſts of the* Lord, *and Men ſhall call you the Miniſters of our* God, or *Chriſtians.*

Let us now proceed to ſome other *Jews*. Their Commentators and *Talmud* frequent-

[m] Iſai. xlii. 1 *to* 9. [n] Iſai. lxi. 1, 2, 3, 4, 5, 6.

° *See* 1 Pet. ii. 9.

Appendix to Sermon VIII.

ly expound theſe Texts concerning the *Meſſiah* in the ſame Manner with the *Paraphraſts*, and the more antient they are, the leſs they vary from them. They frequently ſpeak of the Salvation wrought by the *Meſſiah* as eternal, thereby to diſtinguiſh it from that, which was ever wrought by Man. Among the ten Names of *God*, which they frequently reckon up, they ſay, that one of them is frequently given to Men, particularly [p] to Magiſtrates, and that others ſignify only particular Attributes; but they ſay, that the Word *Jehovah* ſignifies his Nature or Eſſence in the ſtricteſt Senſe, and was never given to any Creature, according to that of *Iſaiah*, [q] *I am the Lord, that is my name, and my glory will I not give to another.* And therefore wherever he is called *Jehovah*, either in [r] the *Old Teſtament*, or in [s] the *Chaldee Paraphraſe*, it is a plain Proof, agreeable to their Opinion, that he is true and real *God* in the ſtricteſt Senſe, with-

[p] Pſal. lxxxii. 6.

[q] Iſai. xlii. 8. Iſai. xlviii. 11.

[r] 1 Sam. xii. 3, 5. Iſai. xl. 3, 4, 5. Jer. xxiii. 6. Mal. iii. 1. Mal. iv. 5.

[s] *On the ſame Texts, and on* Hab. iii. 18, 19.

without any Equivocation or Evaſion whatſoever. Appendix to Sermon VIII.

Maimonides ſaith, [t] *Behold, it is explained unto thee, that our* Rabbies *were of Opinion, that in Proceſs of Time all the* Iſraelites *ſhould receive another Law, as before, immediately from the Mouth of the bleſſed* God. And therefore the *Meſſiah*, whom they expected as a Prophet, or our *Jeſus*, who preached the *Goſpel*, muſt be this *bleſſed God*.

They alſo tell us, that [u] *the Spirit of God*, who aſſiſted in the Creation of the World, was *the Spirit of the Meſſiah*.

When *God* reſpecting the Coming of the *Meſſiah* promiſed [x] to dwell in the Tents of *Shem*, or as St. *John* ſaith, [y] that the *Word* ſhould *be made fleſh*, and *pitch his Tent among us* as born of the Stock of *Abraham*, the [z] antient *Jews* underſtood this of *the divine Majeſty*, which accordingly muſt be incarnate.

[t] De Fundamentis, *lib.* 3. *cap.* 19, *out of the* Midraſh. [u] Zohar, *and* Bereſhith Rabba *on* Gen. i. 2. [x] Gen. ix. 27. [y] John i. 14. Καὶ ἐσκήνωσεν ἐν ἡμῖν. [z] Talmud Babylon. Joma, *fol.* 9. *col.* 2.

Appendix to Sermon VIII.

The *Jews* confeſs, [a] that *God* was to bleſs all Nations, by the Seed of *Abraham*, as he had [b] promiſed to him; and they alſo farther add, that this could not be done but by the *Shekinah*, or *divine Majeſty* dwelling among them.

In [c] another Author we are told of a Tradition, That *ten Kings ſhall bear Rule from one End of the World to the other. The firſt of theſe is the holy and bleſſed* God, *who ſpoke the Word, and the World was made. Thus*, ſaith he, *the World was not created, but by* the Word *of the holy and bleſſed* God, *as it is ſaid*, [d] *By the* Word of the Lord *were the heavens made.* And having reckoned up the others he adds, *The tenth King is the King* Meſſiah, *who ſhall reign from one End of the World to the other, as it is ſaid*, [e] *His dominion ſhall be from one ſea to the other, and from the river unto the ends of the earth. All kings ſhall fall down before him; all nations ſhall ſerve him.* And another Scripture

[a] Sepher Chaſidim, *Sect.* 961. Gen. xviii. 18. Gen. xxii. 18. *on* Gen. xlii. 6. [b] Gen. xii. 3. [c] Bereſhith Rabba [d] Pſal. xxxiii. 6. [e] Pſal. lxxii. 8, 9, 11.

Appendix to Sermon VIII.

ture ſaith, [f] *The ſtone, which ſmote the image, was made a great mountain, and filled the whole earth.* And [g] he ſaith again, *And in the days of thoſe kings the* God *of heaven ſhall appoint, or raiſe up a kingdom, which ſhall never be deſtroyed, and the kingdom ſhall not be left unto another people, but it ſhall break in pieces, and deſtroy all the other kingdoms, and it ſhall ſtand for ever. And by this kingdom ſpoken of, ſhall the kingdom of the* Meſſiah *return unto his own Lord; and thus, He who was the firſt King ſhall be the laſt, as it is written,* [h] *Thus ſaith the* Lord, *the king of* Iſrael, *and his* Redeemer the Lord of hoſts, *I am the firſt, and I am the laſt, and beſide me there is no* God. And again, [i] *And the Lord ſhall be king over all the earth: in that day there ſhall be one* Lord, *and his name one.* So that the *Meſſiah* or *Redeemer* was the *Lord of Hoſts*, the firſt and the laſt, the *Word* which created the World, and whoſe Kingdom ſhall laſt for ever.

[f] Dan. ii. 35. [g] Dan. ii. 44. [h] Iſai. xliv. 6.
[i] Zech. xiv. 9.

Appendix to Sermon VIII.

In [k] another Author it is recorded, that two Rabbies, there mentioned, ſaid, *The Son of* David *ſhall not come, until the two Houſes of the Fathers of* Iſrael *ſhall be deſtroyed, and theſe are the Head of the Captivity of* Babylon, *and the Prince, who is in the Land of* Iſrael, *as it is ſaid,* [l] *And he ſhall be for a ſanctuary, and for a ſtone of ſtumbling, and a rock of offence.* The Text ſpeaks of *the Lord of Hoſts*, but the *Jew*, like [m] St. *Peter*, applies it to the *Meſſiah*. And the [n] Gloſs of *Rabbi Solomon* ſaith, *The* Saviour *of* Iſrael (or this Lord of Hoſts) *ſhall be for a Preparation, and for a Rock of Offence; for* [o] *he ſhall break the Foot of the Image, the Iron and the Clay. And he ſhall be for a Rock of Ruin to the two Houſes of* Iſrael. So that the *Jew* ſpeaks of the *Meſſiah* in the ſame Language with the *Apoſtles*.

Another *Jew* [p] commenting on the Words of *Jacob*, [q] *Until* Shiloh *come*, adds, *For then it*

[k] *In* Libro Sanhedrim, *cap.* Ehad dine mammonoth. [l] Iſai. viii. 13, 14. Iſai. xxviii. 16. [m] Luke ii. 34. Rom. ix. 33. 1 Pet. ii. 8. [n] Rabbi Solomon Jarchi *in* Iſai. viii. 13, 14. [o] Dan. ii. 34, 35, 44. [p] Bereſhith Ketzara, *Sect.* 79, *in* Gen. xlix. 10. [q] Gen. xlix. 10.

Appendix to Sermon VIII.

it ſhall be, that the Gentiles of the World ſhall bring Gifts to the Meſſiah *the Son of* David, *as it is written,* [r] *In that Time a Gift ſhall be brought to the* Lord of Hoſts. So that the *Meſſiah* the Son of *David* was the *Lord of Hoſts.*

Another Author [s] commenting on theſe Words, [t] *If thy brother be waxen poor, and hath ſold away ſome of his poſſeſſion, and if* [u] *any of his kin come to redeem it, then he ſhall redeem that, which his brother ſold*; He adds, *There it is ſaid, His* Redeemer *ſhall come. This is the holy and bleſſed* God. *As it is ſaid,* [x] *Their redeemer is ſtrong, the* Lord of Hoſts *is his name. He ſhall thoroughly plead their cauſe. He is near, or* [y] *of Kin to us. This is the holy and bleſſed* God, *as it is ſaid,* [z] *He alſo exalteth the horn of his people; the praiſe of all his Saints, even of the children of Iſrael, a people near,* or [a] *near of Kin to him.* Becauſe this *Holy and bleſſed God,* as he was Man, was of their Poſterity.

Another

[r] Iſai. xviii. 7. [s] *In* Sepher Tanhuma *on* Lev. xxv. 25. [t] Lev. xxv. 25. [u] גאלו הקרוב [x] Jer. l. 24. [y] קרוב [z] Pſal. cxlviii 14. [a] קרובו

Appendix to Sermon VIII.

Another [b] Expoſitor on [c] theſe Words of the *Pſalmiſt*, *In thy light ſhall we ſee light*, hath theſe Words, Rabbi Johanan *ſaith*, *It happened to a certain Man, that when he lighted a Candle by Night, it was put out. And after he had lighted it again and again, he ſaid, How long ſhall I labour thus in vain? I will tarry, till the Sun ſhall riſe. So when the* Iſraelites *were made Servants in* Egypt, Moſes *and* Aaron *ſtood up and redeemed them.* And having mentioned ſeveral other Slaveries and Deliverances he adds, *Therefore* Iſrael *ſaid, Behold, we are wearied by Slaveries and Redemptions, ſometimes conquered, and ſometimes delivered. We do not ſeek any longer, that* meer *Fleſh and Blood ſhould ariſe for us; but that the holy and bleſſed* God *ſhould come in his own Perſon. As it is written,* [d] God *is the* Lord, *who hath ſhewed us light.* And again, [e] *But* Iſrael *ſhall be ſaved by the* Lord *with an everlaſting Salvation. Rabbi Solomon Jarchi* on the Text ſaith, Iſrael *ſhall be ſaved with an everlaſting Salvation by the King* Meſſiah.

[b] Midraſh Tehillim. [c] Pſal. xxxvi. 9. [d] Pſal. cxviii. 27. [e] Iſai. xlv. 17.

Appendix to Sermon VIII.

Meſſiah. So that the *Meſſiah* was not to be meer Fleſh and Blood, but the holy and bleſſed *God* in his own Perſon, who was to ſave us with an everlaſting Salvation, which no created Being could do.

The Title of *Son* is alſo given to the *Meſſiah*. The ſeventy ſecond *Pſalm* was underſtood of the *Meſſiah* by all the antient *Jews*, and was once acknowledged to be ſo by *Rabbi Solomon Jarchi*, who afterward in Oppoſition to *Chriſtians*, and againſt the unanimous Conſent of his own Nation, tho' fit to apply it to *Solomon*. Now here the Word for *Son* is [f] *Innon*, which being formed from *Nin*, ſignifies a *Son*. Hence it is, that [g] the *Jews* make *Innon* to be one of the Titles of the *Meſſiah*. And it follows in the Text, [h] that he had this Name before the Sun, that is before the Creation, as [i] Eternity is deſcribed. If then he was called the *Son* from all Eternity, he muſt be the *Son of God*; becauſe no other Being is eternal.

God

[f] Pſal. lxxii. 17. [g] Buxtorf's Hebrew Lexicon *in the Radix* נין. Talmud Peſachim, *col.* 4. *fol.* 59. Nedarim, *cap.* 4. *fol.* 39. Sanhedrim, *cap.* 11. *fol.* 98. *col.* 2. Midraſh Tehillim, *on* Pſal. xciii. Sepher Rabboth, *fol.* 1. *col.* 3. [h] לפני שמש ינון שמו. [i] Pſal. xc. 2. Prov. viii. 22, *to* 31.

Appendix to Sermon VIII.

God ſaith, [i] *I will ſet his hand alſo in the ſea, and his right hand in the rivers. He ſhall cry unto me, Thou art my Father, my God, and the rock of my ſalvation. I will make him my firſt born, higher than the kings of the earth. His ſeed ſhall endure for ever, and his throne as the ſun before me. It ſhall be eſtabliſhed for ever as the moon, and as the faithful witneſs in heaven.* That is, *Chriſtianity* ſhall continue to the End of the World. The antient *Jews* refer this to the *Meſſiah*; and alſo many of the modern *Jews* (finding ſuch Difficulty in Applying to *Solomon* all the Characters of this Pſalm) agree with the Antients in their Interpretation. If then he was the firſt born, he was before the *Angels*, who were called [k] the Sons of *God*, and conſequently before the Creation, and muſt be his *firſt born* from all Eternity.

In [l] the *Proverbs* there is this Queſtion aſked concerning *God* the Creator, *What is his name? and what is his Sons name, if thou canſt tell?* Now though the Author of the

[i] Pſal. lxxxix. 25, 26, 27, &c. to 38. [k] Job xxxviii. 4, 5, 6, 7. [l] Prov. xxx. 4.

Appendix to Sermon VIII.

the Book of *Zohar* ſometimes refers this to the People of *Iſrael*, who is called the firſt born of *God*; yet [m] he doth not fail to give it the true Senſe in Referring it to the *Meſſiah*, of whom *God* ſaith, [n] *Thou art my Son, this day have I begotten thee*; though [o] he never ſpoke to any of the Angels, or any other Being in the ſame Manner; and he exhorts us [p] to *kiſs the Son*, or pay religious Worſhip to him. This Expreſſion is uſed by *Solomon*, [q] who ſaith, *Let him kiſs me with the kiſſes of his mouth*, which the [r] antient *Jews* refer to the *Meſſiah*. If then he is begotten of *God* in a different Manner from all other Creatures, if he muſt be worſhipped, if [s] a Spark of his Anger makes us periſh, and if all they are bleſſed, who put their Truſt in him, as appears from the Text, then he muſt be higher than all Creatures, and conſequently he muſt be *God*.

The

[m] *Lib.* Zohar, *part* III. *fol.* 124. *col.* 3. [n] Pſal. ii. 7. *So* Aben Ezra, *and* Midraſh Tehillim *on the Text.* [o] Heb. i. 5. [p] Pſal. ii. 12. [q] Cant. i. 2. [r] Shir Haſhirim Rabba, *fol.* 5. *col.* 2 *and* 3. Midraſh Tehillim *on* Pſal. lxviii. 4. [s] Pſal. ii. 12.

Appendix to Sermon VIII.

The Prophet *Iſaiah* [t] ſpeaks of him in moſt expreſs Terms, *Unto us a Son is born, and unto us a Son is given.* This ſhews his Humanity. *And the government ſhall be upon his ſhoulder. And his name ſhall be called,* or he really is, *Wonderful, Counſellor, the mighty God, the everlaſting Father,* or [u] the Father of Eternity, *the Prince of peace.* This ſhews his Divinity. *Of the increaſe of his government and peace there ſhall be no end, upon the throne of David and his kingdom, to order it, and to eſtabliſh it with juſtice and with judgment from henceforth even for ever, The zeal of the Lord of hoſts will perform this.* In [x] the firſt Word of this ſecond Verſe the *Jews* have put in the Middle of the Word, ſuch a *Mem* or Letter, which is never uſed but in the End of a Word, which from the Figure of it different from the other they call a *Mem ſhut.* This is to ſhew, that in him there was an End without End. He died as he was Man, but was eternal, as he was *God,* and this Letter thus *ſhut* or cloſed is deſigned to ſhew, that there was a Hiddenneſs or Myſtery

[t] Iſai. ix. 6, 7. אבי עד [u] לרבה [x]

[y] Myſtery in all this, and eſpecially [z] in the Nature of *Chriſt*'s Kingdom different from all others. Appendix to Sermon VIII.

The Prophet *Jeremiah* ſaith, [a] *Behold, the days come, ſaith the Lord, that I will raiſe up unto David a righteous Branch, and a king ſhall reign and proſper, and this is the name by which he ſhall be called,* THE LORD OUR RIGHTEOUSNESS. The [b] *Jews* expound it thus. *The Scripture calls the Meſſiah, The Lord our righteouſneſs, becauſe he is the Mediator of God, by whom we obtain righteouſneſs from God.* And therefore he is called by the Name of God. Thus the Prophet *Iſaiah* ſaith, [c] *Surely, ſhall one ſay, In the Lord have I righteouſneſs and ſtrength, even to him ſhall men come* by Faith. *In the Lord ſhall all the Seed of Iſrael be juſtified, and ſhall glory.* And therefore he is the true *Jehovah,* who doth all this for us.

Daniel

[y] Epheſ. iii. 3, 4, 5, 9, 10, 11. [z] John xviii. 36. [a] Jer. xxiii. 5, 6. [b] Sepher Ikkarim, *lib.* 2. *cap.* 8. Maimonides de Fundamentis, *lib.* 2. *cap.* 28. *twice.* [c] Iſai. xlv. 24, 25.

Appendix to Sermon VIII.

Daniel ſaith, [d] *I ſaw and behold one like the Son of man came with the clouds of heaven*, as he is alſo deſcribed [e] in the *New Teſtament*. A *Jew* [f] commenting on theſe Words, ſaith, *This is the* Meſſiah *the Author of our righteouſneſs, as it is written,* [g] *The Lord ſaid unto me, Sit thou on my right hand*; and as it is in another Pſalm, [h] *The Lord ſaid unto me, Thou art my Son.* Another ſaith, [i] *This is the King* Meſſiah; and another ſaith, [k] *This is the King our Righteouſneſs.* Here we may obſerve, that when *Chriſt* was examined before the *Sanhedrim*, he ſeems to refer to theſe Words, when he anſwered, [l] *Ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds.* And they all ſaid, *Art thou the* Chriſt *the Son of the bleſſed God?* By which they imply, that the Son of *God* and *Chriſt* were convertible Terms; and alſo that he was the [m] Son of *God* in

[d] Dan. vii. 13. [e] Acts i. 9, 10, 11. Rev. i. 7. Matth. xxiv. 30. [f] Rabbi Saadias Gaon. [g] Pſal. cx. 1. [h] Pſal. ii. 7. [i] Rabbi Solomon Jarchi. זה מלך המשיח [k] Rabbi Saadias Gaon, *as before* זה מלך צדקנו [l] Matth. xxvi. 64, 65. Mark xiii. 61, 62, 63, 64. Luke xxii. 69, 70, 71. [m] *Ibid.*

in ſuch a Manner, that it was Blaſphemy in all others to pretend to the ſame, it being making a [n] *Man equal with God.* And as he was the *Meſſiah*; ſo *Daniel* calls him the Son of *Man*, as partaking of both Natures. And it plainly ſeems, that the Eyes of the *Sanhedrim* were intent upon this Text, Art thou that *Son of Man* ſpoken of in *Daniel*, who is the Son of *God* and the *Meſſiah?* Now here *Daniel* deſcribes his Glory in the next Verſe, [o] *There was given him dominion and glory and a kingdom, that all people, and nations, and languages ſhould ſerve him: his dominion is* [p] *an everlaſting dominion, and his kingdom is that which ſhall not be deſtroyed.* And he afterward calls him [q] *the moſt High*, a Title not to be given to any Creature, *whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.* So that this *Meſſiah*, or *Son of Man*, as *Daniel* calls him, was alſo very *God* in the moſt exalted Terms.

Appendix to Sermon VIII.

[n] John x. 33. [o] Dan. vii. 14. [p] Dan. ii. 44. Micah iv. 7. Luke i. 33. [q] Dan. vii. 27.

Appendix to Sermon VIII.

Many more Quotations of the ſame Nature might be added out of [r] other Authors, which might fill a much larger Volume, and perhaps a Folio; but I can only refer the Reader to them for farther Satisfaction. But I think that theſe are ſufficient to ſhew, how the modern *Jews* have departed from the Religion of their Forefathers; and can only pray to *God* to haſten the Time of their Converſion, which he hath foretold, and direct to ſuch Means as are moſt proper for the Obtaining of ſo great an End; that he would be pleaſed [s] *to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God: That they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified by faith in Chriſt*, that [t] ſo we may *be one fold under one*

[r] *See more on this Subject in* Raimundus Martinus's *Pugio fidei, from page* 634 *to page* 682. Petrus Galatinus de arcanis Catholicæ veritatis, *from page* 104 *to page* 186. *Kidder*'s Demonſtration of the Meſſiah, *part* III, *page* 93 *to page* 110. *Allix*'s Judgment of the *Jewiſh* Church againſt the *Unitarians*, *page* 253 *to page* 293. Voſſini Theologia Judæorum, *lib.* 1. *page* 37 *to page* 55, *and* Helvicus de Authoritate Targumim, *page* 31 *to page* 35. [s] Acts xxvi. 18. [t] John x. 16.

one ſhepherd; and [u] they *who were as ſheep going aſtray, may again return unto the ſhepherd and biſhop of their ſouls.* Appendix to Sermon VIII.

[u] 1 Pet. ii. 25.

N. B. The Reader may obſerve in Peruſing theſe Diſcourſes, that the Reverend and learned Mr. *Catcott* might have omitted thoſe Reflexions, which he hath caſt on *Philo* the *Jew* (if he had ever read him) in his Sermon printed at *Briſtol*, and in his Vindication of it. For conſidering the Character of the Author, and the Service, which he hath done to the Cauſe of *Chriſtianity* in general, a little Candor and as little Charity might have excuſed the Faults, into which he was drawn by the common Cuſtom of the Times, in which he lived, and have aſcribed them to ſome other Perſons. The Fault laid to *Philo* is, that he was the firſt, who perverted the *Scriptures* into an *Allegorical* Meaning. This bears hard upon St. *Paul*, who *Gal.* iv. 21. *to the End* takes the ſame Method, and was cotemporary with *Philo*. Beſides, *Philo* himſelf

ſelf in his Book *De Vitâ contemplativâ* tells us, that the *Eſſenes* in former Ages, were very much addicted to the *Allegorical* Way of Expounding the *Scriptures*, and that it was a Method, which they received from their Anceſtors. What may be ſaid in Behalf of *Philo* is, that in this Way of Arguing he always infers either ſound Doctrine, or good Morality, though not from the moſt proper Arguments. Thus alſo Mr. *Hutchinſon* and his Followers (of whom Mr. *Catcott* is profeſſedly one) endeavour to prove the Doctrine of the Trinity, and the Incarnation of our Bleſſed Saviour. So far they are right. But the Premiſes, which they bring for that Purpoſe, can by no Means be allowed; becauſe they will deſtroy the Authority of the *Sacred Scriptures*, and the Church of *Chriſt*, as having been in the Apoſtaſy ever ſince the ſecond Century; that they, by as myſtical Interpretations, as ever were heard of, might have the ſole Credit of Recovering both.

28 JY 58

FINIS.